

The Improvement Era



GENERAL CONFERENCE
EDITION
(See Page 258)

MAY, 1942

VOLUME 45 NUMBER 5
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By FRANKLIN S. HARRIS, JR.

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AN ointment containing sulfathiazole cured impetigo in about one-third of the twelve to sixteen days usually required with other treatments, in sixty cases studied by Drs. L. H. Winer and E. A. Strakosch, of Minneapolis.

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(Concluded on page 260)

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112th Annual Conference Edition

This issue contains all the addresses of the General Authorities presented at the General Conference, April 4, 5, and 6, 1942

The Improvement Era

"The Glory of God is Intelligence"

MAY, 1942
VOLUME 45 NUMBER 5

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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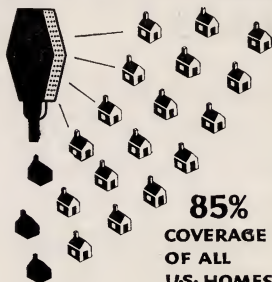
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Exploring the Universe

(Concluded from page 257)

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● **H**ow may cut flowers be kept fresh? Each method working better with some flowers than others, and different methods being more useful for a particular flower, Professor Alex Laurie has found that some flowers really do last

longer in copper containers, and pieces of copper in the water of glass containers works better still. Some flowers had their life span lengthened by cutting the stalks under water. Smearing stems with a mixture of one-third vaseline and two-thirds paraffin, leaving the ends exposed was also effective.

● **T**HERE are about five and three-quarter billion birds in the United States according to R. T. Peterson of the National Audubon Society.

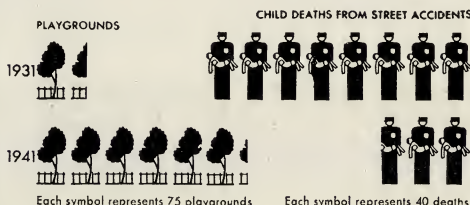
● **U**LTRAVIOLET irradiation of an operating room at Duke Hospital reduced post-operative infection from about twelve percent to one-quarter of one percent.

● **A**BOUT half the amino acids can be transformed into one another or synthesized from certain other materials. The other half must be made for us by plants, bacteria or other organisms which have greater synthesizing powers than the human body. The amino acids are the units or fragments from which the proteins are built up.

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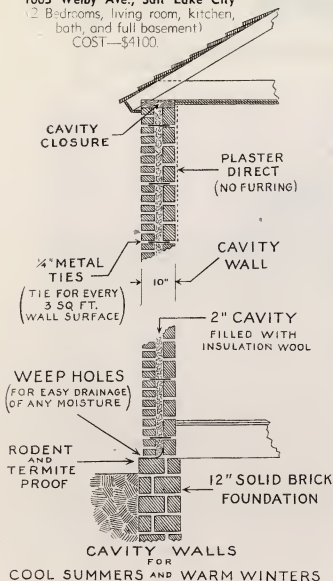
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To the left is sketched a cross section of the cavity wall construction of the above pictured lovely home of A. C. Francis, 1003 Welby Avenue, Salt Lake City. This home is equipped with a 22" hand-fired furnace, with coil for heating hot water; standard monkey stove for heating water in summer. Mr. Francis' records show that in keeping his home, including basement playroom, at a temperature of 72° and heating water, required only 10 tons of coal from Apr. 1, 1940 to Apr. 1, 1942. Figuring the average cost per ton @ \$7, this gives a cost per month average of only \$2.92. This includes heat and hot water!

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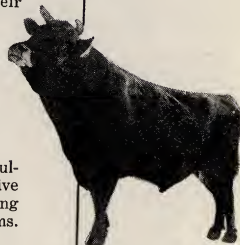
Pluma is one of the best Caine purebred Jerseys. She produced 11,817 pounds of milk and 583 pounds of fat in 305 days

- "You've got to breed cows that are high producers to bulls able to transmit higher production. The daughters of a real good bull will give more butterfat than their mothers.

- "Most of our herd is made up of daughters from two outstanding bulls. One of these bulls we bred ourselves. Eight of his daughters with 13 records averaged 363 pounds of fat as 2 and 3-year-old heifers on twice-a-day milking.

- "The other bull, bred at the Utah State Agricultural College, is a proven sire. His first five daughters averaged 399 pounds of fat, maintaining a production level in comparison with their dams.

- "We keep an exact check of what each cow is producing. We belong to the Richmond-Cove Cow Testing Association. Every month the cow tester weighs the milk of each cow and the feed. Recently we sold a cow producing 844 pounds of fat (170 pounds is the national average) because this production was not high enough to suit us."



Alligator's Successor is one of Caine's two purebred Jersey bulls



A
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MILK TO HELP AMERICA WIN THE WAR

Lawrence Caine runs the Caine family dairy farm, which is near Richmond in Utah's Cache Valley. He is a director of the Richmond National Loan Association and of the Richmond-Cove Cow Testing Association. "We milk on the average from 25 to 30 head of Jerseys," Mr. Caine told me, "and methods we follow have raised our production steadily. Our herd average in 1937 was 301 pounds of fat—by 1941 it was 406 pounds. We have several cows that have produced over 500 pounds of fat per year.



"As milk producers we're doing our level best to increase our production to help take care of extra demands during this war period. Our local condenseries are producing canned milk of high quality. The condensery I sell to tells me that Safeway provides a big regular outlet for canned milk. Naturally that helps stabilize the price we

producers are able to get. I believe in efficient distribution such as Safeway provides. By lowering in-between costs it allows consumers to get an important food like canned milk at a saving. It also benefits producers."



"We grow practically all the feed for our cows, hogs and horses," Lawrence Caine told me. "And we keep feed in front of our cows all the time—hay the year-round and silage about 10 months of the year. Grain and molasses are fed to each cow daily according to production—the more a cow produces the more she is fed. In addition, the cows are allowed to pasture. Even in the winter snows our cows are turned out in the yard for exercise. We curry them every day if we can possibly find the time—a cow seems to feel more at ease if she's kept clean"

TOLD TO YOUR SAFEWAY FARM REPORTER

THY SPEECH BEWRAYETH THEE

By ALBERT L. ZOBELL, JR.

ONE of the most severe chastisements that the Lord ever placed upon man was the confusion of tongues. Overnight the corrupt government crumbled, the folly of building the Tower of Babel was at an end, and those who were congenial neighbors became hostile toward each other. Seeking companionship, small groups speaking the same new languages went out by themselves to colonize. With one swift blow at his language, man was humbled and scattered. (Gen. 11.)

During one of the battles between the Gileadites and the Ephraimites the Jordan River became the first line of defense. The Gileadites took the bridges spanning the river and challenged anyone who dared pass with the question: "Art thou an Ephraimite?" and if he said, "Nay," he was further challenged with: "Say now *Shibboleth*." And forty-two thousand Ephraimites, unable to pronounce the first syllable (for they said *Sibboleth*) were discovered and forfeited their lives. (Judges 12:5, 6.)

The Apostle Peter could not successfully deny his Christ because of his speech. As he began to deny any knowledge of Him for the third time, Peter was confronted with: "Surely thou also art one of them; for *thy speech bewrayeth thee*." (Matthew 26:73.)

As in the days of Babel, as in the days of the wars of Ephraim, as in the days of Peter, we are constantly judged by our habits of grammar and pronunciation. Today it is easy, with the use of the telephone and radio, to judge a person by his speech alone without ever seeing him. Good speech bespeaks good manners. Whatever we say, let's say it correctly, lest our speech betray us.

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THE TRUTH ABOUT THE SUBMARINE

By Guy Saunders

WHEN the present war is discussed anywhere, someone is certain to mention one of the most terrible, and, according to the popular belief, recently invented war instrument; the submarine. Just the other day a noted radio commentator said, "The submarines in the Napoleonic times were not yet known, and the first time the world knew about them was in 1916, when the Germans used them against England."

This is a gross mistake. The submarine—naturally in a crude form—was invented at least as early as Leonardo da Vinci, the Italian genius. However, da Vinci didn't allow anybody to use his invention.

Much later, in 1624, a Dutchman, Cornelius van Dribel, invented a submarine rowboat. And King James of England was fearless enough to be a passenger on one of her brief voyages under the Thames River. Yet the efforts of Le Son, a Frenchman, in 1652, in the same direction, were also disregarded officially.

After that almost a whole century passed before an English mechanic, Day, came forward in 1747 with another submarine. With this underwater boat he submerged thirty feet, and stayed 24 hours under the water, quite an accomplishment in those days. However, when he tried it again, this time with a fifty ton sloop, on a bet, in the Plymouth Harbor, the submarine failed to rise, and he drowned.

In the eighteenth century there were two other gentlemen who "invented" for the fourth and fifth time the submarine. In 1776, it was David Bushnell, a native of Connecticut, and in 1797, it was Robert Fulton. Neither of them could sell the product of their inventiveness.

Then at last, on February 17, 1864, the submarine came into its right place. On that historical day the *Hundley*, a submarine of the Confederate army, blew up the U. S. S. *Housatonic*, a new corvette of thirteen guns. The *Housatonic* was in Charleston harbor when a spar-torpedo from the *Hundley* struck her and exploded her magazine. And even though *Hundley* went down with her victim, this marked the first success of a submarine against a war ship—in fact, the only one until the first World War.

There was yet another inventor who played an important part in the development of the submarine. He was John P. Holland, an Irishman born in New Jersey. His nearly perfect submarine, the *Holland No. 9*, was launched in 1898, and was the first to be placed in commission by the U. S. navy in 1900.

Submarine—a twentieth century invention! Why, it has a record as long as—let's say—the airplane.

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57



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LOS ANGELES AMBASSADOR

STORING WATER

By L. M. Winsor, Member
Agricultural Advisory Committee

THE recent period of prolonged drought has emphasized the need for supplemental irrigation in most of the west, for maturing late season crops.

The Church Welfare plan through the Agricultural Advisory Committee of the Church, has made a comprehensive study of this problem and has concluded that there are many potential small reservoirs throughout the west that may be consistently built by community effort, without borrowing the funds required to cover construction expenses. Instead of borrowing, a plan can be worked out for raising the required cash for materials through assessment, and the work can be done by utilizing the off-season, spare-time labor of the community under a well-organized plan of procedure as well as those who may need assistance through the ward bishop. In addition, it has been decided that such worthy undertakings can consistently be supported by the Church Welfare program to the extent of furnishing such help by man and team labor as can be supplied through the Welfare plan.

One or more such combination projects are already under way where the consolidated irrigation company of each community is taking the lead and the local stake Welfare committee is arranging to furnish commodities from the bishop's storehouse upon proper authorization of the bishop to those who may need assistance while so engaged.

It is not infrequently the case that we find a conflict of interests in a small community, and these differences must be settled before a consolidation can be effected that will result in a unity of effort and an elimination of old time strife and conflicts over the division and use of a limited water supply. Such is the condition found by our committee in four small communities in southern Idaho. They were preparing to go to court over the division of water. Community jealousies had reached the breaking point, when the problem was brought to the attention of our committee. A plan of procedure was worked out and presented, which plan contemplates the consolidation of the four independent ditches into

one canal system operated under one mutual irrigation company, and as a supplemental development, the building of two small reservoirs where there is surplus water available with good, small storage sites close by.

It is planned that the rights in the old ditch companies will be pooled, and that new stock will be issued in the mutual company equivalent in value to the rights turned in by the individual water users. Surplus capital stock will be issued that can be subscribed to cover the cash expense for building the dams and storage works.

Three meetings on the ground last summer with representative officers and members of the ditch companies resulted in a truce with respect to the lawsuit and the carrying through of a trial run for the season under a tentative consolidation plan through a central committee appointed by boards of directors of the four irrigation companies. We have every reason to predict that the plan will be carried through to a successful conclusion. Already plans for building the first of two available storage dams are being considered, utilizing the available help from the Church Welfare program in building this dam.

The methods proposed are not new. They have been put to a practical test in several Utah communities where results have been outstanding. In one case, through consolidation of four small ditches into one canal system, and by building two small storage dams, the combined saving has resulted in an effective increase of one hundred fifty percent in the crops produced. In addition, the unification of effort and elimination of strife has resulted in placing electricity and cold spring water in the homes; and has made possible sidewalks, and paved roads through the village; a new school, a new meetinghouse, and painted homes and farm buildings surrounded by well kept grounds. Furthermore, this community, after working on its own power for these past fifteen to eighteen years, is still enthusiastic and has recently asked for the cooperation of our committee in helping them to plan still further improvements. There is no one on relief in this community, and no one that requires help from the ward poor fund. This example can be repeated in hundreds of cases if plans of the Church Welfare committee are carried into effect by our people.

"How Del Monte solved our vacation problem!"

My Dad was talking: "This year we'll have to leave our car out of any vacation plans. And personally, I'm not so sorry, because it means we can enjoy a real old-fashioned vacation for a change. We'll take the train to some place where each of us can do the things we like best!"

"You mean a Del Monte vacation," I said. Then I explained what I meant . . .



1. All the family can have fun at Del Monte. Father can play golf on four championship courses (Pebble Beach is one). Junior can play tennis, ride horseback, go swimming in the Roman Plunge. Sister can do all these things too, or maybe just rest up for an evening of dancing in the Bali Room.



2. You don't need a car at Del Monte—your favorite sport is within easy walking distance. Other attractions are easily reached by Hotel bus: storied Carmel Mission, historic Monterey, Bohemian Carmel. Best of all, Del Monte's Mediterranean sky and climate make you feel like a million dollars.



3. Only \$9 a day for one, or \$17 a day for two, includes a pleasant room and three wonderful meals a day. Also free use of the tennis courts, putting greens and Roman Plunge, a pass for the spectacular 17-Mile Drive and reduced rates for golf.

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California's Favorite Resort

★ Write for our free colored map that shows all the things you can do on Del Monte's 20,000 varied acres. Address Carl S. Stanley, Manager, Dept. 62, Hotel Del Monte, Del Monte, California.



A Torch of Liberty that Never Grows Cold

There is a blinding glare, as if you were looking into the sun.

At the tip of the torch the temperature is 6700° Fahrenheit. The welder's expert fingers "feel" the metals melt, mingle, form an inseparable bond. The tractor roars to life again, rolls out of the Allis-Chalmers dealer's shop good for a thousand more hours' service.

Never in history has the farmer, and America, depended so greatly on the skill and resourcefulness of the implement dealer. For in these times when factory forges are beating out gun barrels instead of tractor engines, the implement dealer himself must become a "factory". He must

be able to gauge tolerances within thousandths of an inch, must be equipped to rebuild the whole motor if necessary.

Allis-Chalmers dealers have the training and equipment for this vital service. For example, Allis-Chalmers "rolling laboratories"—completely equipped giant trucks—have brought to the dealer a full factory course of instruction on the famous 2-cycle Diesel tractor. So when the Allis-

"Torch of Liberty", too, are America's blast furnaces glowing red against the midnight sky. Feed them every scrap of old iron you can spare. Call your junk dealer or ask your Allis-Chalmers dealer how to dispose of it.

Chalmers dealer puts the final touch on your rebuilt tractor, or sells you a used machine, you can face the hard work season ahead with confidence that all will be well.

Your **ALLIS-CHALMERS** Dealer
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INVEST IN VICTORY

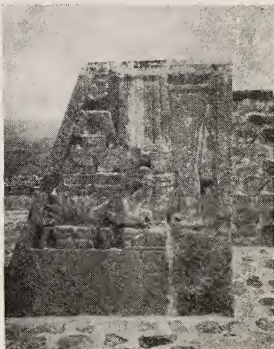
BUY DEFENSE BONDS • STAMPS

Reconstructing Ruins

By Charles E. Dibble
Roosevelt Fellow Institute of
International Education

How does the archeologist reconstruct the ancient ruins he discovers and uncovers?

Illustrative of how the archeologist reconstructs, is the pyramid of Xochicalco ("House of Flowers") in the state of Morelos, Mexico. The lower half of a human figure adorns the re-



THE LOWER HALF OF A HUMAN FIGURE ENGRAVED ON THE PYRAMID OF XOCHICALCO

maining portion of the second story of the ruin. By studying the dimensions and proportions of the legs and hips the entire human figure can be restored and the height of the second story can be estimated with reasonable accuracy.

Often in piecing together huge inscribed monoliths where the broken fragments weigh tons and are difficult to move about, a novel method is em-



A SEATED FIGURE AT XOCHICALCO WHICH SHOWS MAYAN INFLUENCE IN THE HEADRESS

ployed. All of the inscribed fragments are photographed using the same scale. The photographs are then assembled much as a picture puzzle. The corresponding rock fragments are subsequently sought out and the monolith is pieced together.



Photograph by M. J. Burelbach

Sea Gull

By
KATHRYA
KENDALL

*T*HE sea gull weaves his strong majestic way
Through wind-swept regions of the tide-filled bay
So unconcerned with time, with lasting space,
And eager waves that imitate his grace.
He rides a breeze then lights majestically
Upon a floating wreckage of the sea,
To rise again and glide all unaware
That sea-bright pearls drip through azure air
From silver feathers dipped in jeweled wave;
Then hard and swift he flies again to brave
The freshening wind, as with a cry he flings
A silvery rhythm in the flash of wings.

"Can't Make It- TODAY WAS WASH-DAY!"



Bill is beginning to wonder . . . "It's funny how Jane always folds after wash-day. I see other women . . ."

HOLD it Bill! Washing a tubful of clothes is no pushover. If you saw the time it takes, the way Jane has to rub—and rub—just to get your shirts clean, you'd get a shock.

She doesn't *have* to work so hard though. Not if she'll use Fels-Naptha Soap. Fels gives her a combination of gentle naptha and richer *golden* soap that gets dirt out *much* faster. No matter how it's ground in.

She won't spend so much time bending over the washtub if she uses Fels-Naptha Soap. She won't have to break her back, nor ruin her hands, *rubbing*. You'll have whiter shirts and they'll probably wear better . . .

We've been trying to get Jane to use Fels-Naptha Soap—like 'those other women.' Maybe you can persuade her.

*Golden bar
or Golden chips—*

FELS-NAPTHA banishes "Tattle-Tale Gray"



Genealogy

CONCERNING TEMPLE EXCURSIONS

April 15, 1942

Dear Brother:

Further latitude has been officially granted in the organization of temple excursions, and we have pleasure in transmitting these instructions to you promptly. A recent letter from the First Presidency gives this additional clarification of previous instructions:

"In those instructions there was no intention of having the temple presidency discontinue the practice of assigning to various stakes in the temple district particular dates upon which to do ordinance work, excepting only in stakes distant from the temple wherein attendance will be restricted because of the necessity of conserving automobile tires.

"Even in these cases genealogical workers may come in groups either (1) by train, or, (2) by properly licensed and insured public carriers.

"It has come to our attention that in at least one instance a very substantial saving can be made for each person if the party come by bus instead of by train. The route is also more direct by bus and more convenient. When a group travels by such conveyance, every precaution should be taken to see (1) that the bus is a properly licensed public carrier, (2) that the driver is competent, temperate, and in every way trustworthy, and (3) that he and the vehicle are properly insured against accident.

"Excursions to temples outside of districts have been discontinued."

Within these prescribed limitations we feel there is ample opportunity to continue temple work at a high standard of attendance. Please consider this as one of your chief assignments and emphasize to your stake and ward committees the need for their inviting, encouraging and helping all who can to go to the temple.

There is an acute shortage of names, particularly of females, in all the temples. The remedy for this is more and continuous research. For American, English and Scottish lines the sources are more abundant than ever and research opportunities were never brighter. We trust you will exert the whole power of your organization to persuade your people to make use of the records the Lord has provided. Temple work should not be permitted to languish.

Sincerely your brethren,

GENEALOGICAL SOCIETY OF UTAH
JOSEPH FIELDING SMITH, *President*
ARCHIBALD F. BENNETT, *Secretary*

(See also pages 288, 289)

The Editor's Page

For the Love of My

MOTHER

By PRESIDENT HEBER J. GRANT

THERE have been many experiences in my life illustrating the benefits that come when we sacrifice our personal ambitions for that which we feel in our heart is our duty. As a boy I had an overwhelming ambition for a university education and a degree from a great school. I had very little hope of obtaining it, having no means and having a widowed mother to look after.

I met President George Q. Cannon, then our delegate to Congress, and he said:

"Heber, would you like to go to the naval academy or West Point?"

I told him I would.

He said: "Which one?"

I said: "The naval academy."

"All right. I will give you the appointment without competitive examination."

For the first time in my life I could not sleep at night; I lay awake nearly all night long rejoicing that the ambition of my life was to be fulfilled. I fell asleep just a little before daylight, and dreamed of what would come to me with an education.

My mother had to wake me, and when I came to breakfast, I said: "Mother, what a marvelous thing it is that I am to have an education as fine as that of any young man in all Utah. I could hardly sleep; I was awake until almost daylight this morning. Isn't it wonderful to think that poor as we are, I am to have this opportunity?"

She said: "Yes, it is." And as I looked into her face, I saw that she had been weeping.

I have heard of people, who, when drowning, had their entire life pass before them in almost a few seconds, and suddenly it flashed through my mind what it would mean to my mother if I were to go out into the world to make my record and be away from her. I was her only child, and I saw myself traveling all over the world in a ship, away from my widowed mother. I laughed and put my arms around her, and kissed her and said:

"Mother, I would not go to Annapolis for all the education and all the glory of all the world. I am going to be a business man and shall enter an office right away and take care of you, and have you quit keeping boarders for a living."

She broke down and wept and said that she had not closed her eyes, but had prayed all night that I would give up my life's ambition so that she would not be left alone.

Now, I have been rewarded for having that spirit in my heart as a boy, notwithstanding my burning ambition for education and for a place among the great names in the world. I sacrificed it all for what? For the love of my mother; and the love of my mother led me to live a life that has brought me to the position that I occupy.

Love God; love and honor your parents; honor your father and your mother that your days may

be long; honor your country; live the gospel of Jesus Christ, and God will bless you, and I bless you, as His servant, in the name of Jesus Christ. Amen.

* * *

MORE than forty years ago, as President Grant observed the forty-fifth anniversary of his birth in Japan, he sent this expression of love and gratitude to his mother:

Tokyo, Japan,
Nov. 22, 1901.

My dear sweet Mother:

I am forty-five years old today, and it is usual for one's friends to congratulate him and to try and make the day one of happiness. I am a happy man in this far-off land today, and thank the Lord that I am here and have been counted worthy to come and preach the gospel of His Son Jesus Christ, and today above all things I am grateful for a knowledge of the gospel of life and salvation, and I feel that to my own dear mother I owe this great blessing, and that there is nothing on earth that could have happened to me that is of so much worth as to have been born of goodly parents and to have been trained in the nurture and admonition of the gospel. I rejoice beyond my power to tell because of the teachings that I have had from you all the days of my life. I rejoice that I was born in the Church, as there is no telling whether I would have been willing to accept the truth or not had I been born in the world.

No son could have had more attention and care given to him to get his mind started in the right direction than you gave to me, and all the days of my life and in the eternity to come I feel that you will have cause to rejoice because of your loving kindness, provided I shall live up to what you have taught me, and we will have an eternity of joy together. . . . I hope so to live that my children will be entitled to blessings from God on account of my faithfulness. There is nothing truer than that the Lord will bless the posterity of those who love and serve Him.

I have no letter from you to answer today, but I could not let my birthday go by and not send you a word or two of love and to ask God to bless you in the future as He has done in the past. I send to my dear mother my heart's best love and a letter full of sweet kisses.

Your devoted son,
(Signed) Heber J. Grant.

The MESSAGE of the FIRST PRESIDENCY to the CHURCH

IN these days of trial and sorrow, when Satan is "seeking to destroy the souls of men" (D. & C. 10: 27) we send to the righteous everywhere our greetings with prayers for their blessing; to the Saints in all lands and on the islands of the seas, we renew our testimonies and pledge our unselfish service, exhorting them to lives obedient to the gospel and the commandments of the Lord; we extend to them the hand of true and faithful fellowship, with deep and abiding love and blessing.

OUR TESTIMONIES

WE bear witness to all the world that God lives, and still rules, that His righteous ways and His truth will finally prevail.

We bear testimony that Jesus is the Christ, the Only Begotten of the Father, the First Fruits of the Resurrection, the Redeemer of the World, and that "there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

We solemnly declare that in these the latter-days, God has again spoken from the heavens through His chosen Prophet, Joseph Smith; that the Lord has, through that same Prophet, again revealed in its fullness His gospel,—the plan of life and salvation; that through that Prophet and his associates He has restored His holy Priesthood to the earth, from which it had been taken because of the wickedness of men; and that all the rights, powers, keys, and functions appertaining to that Priesthood as so restored are now vested in and exercised by the chosen and inspired leadership of His Church,—The Church of Jesus Christ of Latter-day Saints, even as that Priesthood has been exercised on the earth from the Beginning until this day, whenever His Church was here or His work had place among the children of men.

These testimonies we bear in all soberness, before God and men, aware that we are answerable to God for the truthfulness thereof. We admonish all men to give ear to these testimonies and to bring their

Read by President J. Reuben Clark, Jr., at the final session of the 112th Annual Conference, Monday, April 6, 1942, in the Assembly Hall, Temple Square, Salt Lake City.

BE HONEST, TRUTHFUL, INDUSTRIOUS, FRUGAL, THRIFTY. IN THE DAY OF PLENTY, PREPARE FOR THE DAY OF SCARCITY.

HATE CAN HAVE NO PLACE IN THE SOULS OF THE RIGHTEOUS.

IT IS OUR DUTY, DIVINELY IMPOSED, TO CONTINUE URGENTLY AND MILITANTLY TO CARRY FORWARD OUR MISSIONARY WORK.

THE MEMBERS OF THE CHURCH HAVE ALWAYS FELT UNDER OBLIGATION TO COME TO THE DEFENSE OF THEIR COUNTRY WHEN A CALL TO ARMS WAS MADE.

THIS IS A MAJOR CRISIS IN THE WORLD-LIFE OF MAN. GOD IS AT THE HELM.

TO OUR YOUNG MEN WHO GO INTO SERVICE . . . WE SAY LIVE CLEAN, KEEP THE COMMANDMENTS OF THE LORD, PRAY TO HIM CONSTANTLY TO PRESERVE YOU IN TRUTH AND RIGHTEOUSNESS.

lives into harmony with the gospel of Christ, that on the day "When the Son of man shall come in his glory, and all the holy angels with him," they may stand with those on His right hand, to whom He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:31, 34)

We shall now speak first of some vital practical matters which should be uppermost in the minds of all Latter-day Saints.

MESSAGE TO PARENTS

IT is becoming increasingly clear that very many of our physicians and surgeons will be taken by the

government for service with the armed forces. This is well, for we want our soldiers and sailors to have every care which it is possible to give them. But this will leave the civilians with curtailed and probably inadequate medical help. In some areas we shall be left with little more trained assistance than was available to our pioneer fathers. Yet it is our patriotic duty to be as fully effective in production at home as our boys are effective in combat in the field. Those in the front lines cannot be strong unless those behind the lines are strong also. To meet this patriotic duty and to prepare for this threatening condition, we urge all parents to guard with zealous

care the health of their children. Feed them simple, good, wholesome food that will nourish and make them strong. See that they are warmly clad. Keep them from exposure. Have them avoid unnecessary crowds in close, poorly ventilated, overheated rooms and halls. See that they have plenty of rest and sleep. Avoid late hours. Keep them home in the evenings and remain home to enjoy them. Teach them strictly to observe the Word of Wisdom which is God's law of health. You parents observe these rules yourselves, and keep the other commandments of the Lord. You bishops and presidents of stakes, first lead your people by example and then they will follow your precepts. Parents, prepare yourselves and your children for the times to come. So live, day by day, that you may with confidence, ask the blessings of health with which the Lord clothes those whom, living righteously, He delights to succor.

MESSAGE TO THE YOUTH

To the youth of the Church we repeat all the foregoing advice, but above all we plead with you to live clean, for the unclean life leads only to suffering, misery, and woe physically,—and spiritually it is the path to destruction. How glorious and near to the angels is youth that is clean; this youth has joy unspeakable here and eternal happiness hereafter. Sexual purity is youth's most precious possession; it is the

foundation of all righteousness. Better dead, clean, than alive, unclean.

Times approach when we shall need all the health, strength, and spiritual power we can get to bear the afflictions that will come upon us.

WELFARE WORK

WE renew the counsel given to the Saints from the days of Brigham Young until now,—be honest, truthful, industrious, frugal, thrifty. In the day of plenty, prepare for the day of scarcity. The principle of the fat and lean kine, is as applicable today as it was in the days when, on the banks of the Nile, Joseph interpreted Pharaoh's dream. Officials now warn us, and warn again, that scant days are coming.

We renew our counsel, and repeat our instructions. Let every Latter-day Saint that has land, produce some valuable, essential foodstuff thereon and then preserve it; or if he cannot produce an essential foodstuff, let him produce some other kind and exchange it for an essential foodstuff; let them who have no land of their own, and who have knowledge of farming and gardening, try to rent some, either by themselves or with others, and produce foodstuff thereon, and preserve it. Let those who have land produce enough extra to help their less fortunate brethren.

The Welfare plan should be carried forward with redoubled energy that we may care for the worthy, needy poor and unfortunate, and many of us may hereafter enter that class who now feel we are secure from want.

As the Church has always urged since we came to the Valleys, so now we urge every Church householder to have a year's supply of essential foodstuffs ahead. This should, so far as possible, be produced by each householder and preserved by him. This course will not only relieve from any impending distress those households who so provide themselves, but will release just that much food to the general national stores of foodstuffs from which the public at large must be fed.

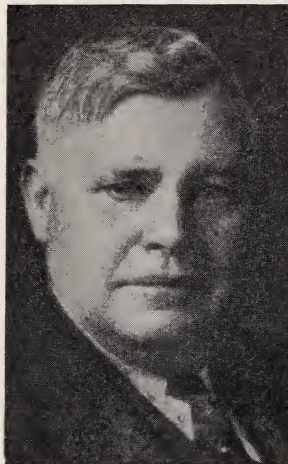
The utmost care should be taken to see that foodstuffs so produced and preserved by the householder, do not spoil, for that would be waste, and the Lord looks with disfavor upon waste. He has blessed His people with abundant crops; the promise for this year is most hopeful. The Lord is doing His part; He expects us to do ours.

FALSE POLITICAL ISMS

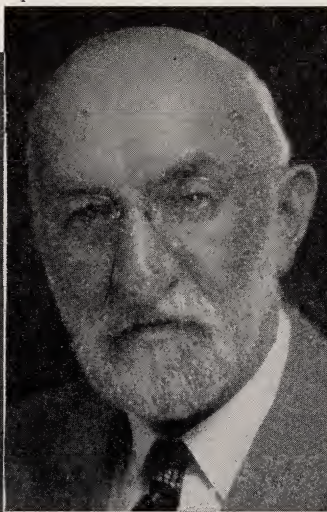
WE again warn our people in America of the constantly increasing threat against our inspired Constitution and our free institutions set up under it. The same political tenets and philosophies

(Continued on page 343)

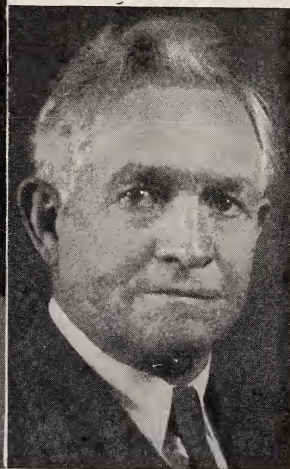
THE FIRST PRESIDENCY



PRESIDENT J. REUBEN CLARK, JR.



PRESIDENT HEBER J. GRANT



PRESIDENT DAVID O. MCKAY

The CHURCH'S PART IN DEFENSE

Message from the First Presidency

Read by President David O. McKay at the General Conference
on Monday, April 6, 1942, in the Assembly Hall

THESE are days of so much confusion and misunderstanding, that we think it well to give some statistics covering matters not directly touched in the regular annual report. In considering what follows it should be remembered that the Church—in its wards and stakes—has only some 736,000 members, including men, women, and children.¹

The Church is trying to do its full share in supporting quasi-governmental charitable and semi-charitable institutions. For example, the Church is one of the largest if not the largest single contributor to the Community Chest in the Salt Lake area and has been for years. It has on occasion taken a similar position in other areas.

We are the largest single contributor in this area to the Red Cross. In addition to our Red Cross local contributions, we have given to the national Red Cross in Washington very large sums, and expect to add to these from time to time.

In so far as contributions towards foreign sufferers in war-ridden countries is concerned, we have sent considerable sums (running into thousands of dollars) to those countries to help our needy Church membership there and have made available for charitable purposes considerable local funds in those countries.

We were arranging to bear the expense of bringing here refugee children from Europe, and of caring for them after their arrival, but the hazards of war stopped the movement of children to this country.

We have made a sizable contribution in furtherance of the effort to stamp out social diseases in and around our army camps.

We have made contributions (also running into thousands of dollars) direct to foreign governmental agencies to assist them in caring for the war-distressed.

Our women are aiding, through our Relief Society, in sewing and other activities, in behalf of our soldiers and our poor and needy.

So far as looking after the poor and needy of the Church, a problem that promises to become increasingly difficult because we must face the possibility soon of adding many to that unfortunate class, the record and achievement of our Welfare plan speak with no uncertain voice. These reports have just been read and it is unnecessary to

repeat them here, more than to say that for these welfare purposes—many of which are usually called charitable by others—we expended during 1941 a total of almost \$2,000,000, of which sum \$290,828 was raised by purely welfare projects, that is, by gratuitous service to welfare agencies. This does not include the really large amount furnished in neighbor to neighbor help, nor the aid given through the Priesthood quorums to their members.

In the matter of public—that is national—financing, the Church is doing at least its full, even to a bounteous, share.

The Church itself and the three banks and one insurance company which it controls, own outright more than \$17,500,000 worth of government bonds, long and short term, which is more than \$23.77 for every man, woman, and child in the wards and stakes of the Church. This takes no account of the private holdings of the people which will run into considerable figures, though as the bulk of our people are moderately circumstanced, their private holdings will likewise be moderate. We feel this is a very large contribution, but we anticipate it will be somewhat increased

later. In saying this, we wish to emphasize that the Church is not only not enormously wealthy but is, on the contrary, as moderately circumstanced as its members. It has no holdings of railroad bonds or stocks, nor of national industrial stocks. Its bond and stock investments, moderate as they are, are almost exclusively confined to local industries which it helped to establish, and which are almost wholly owned by local people.

The Church membership has furnished at least its full quota to the armed service of the United States, if the newspaper estimates of the present size of our army are even approximately accurate.

A survey just now completing shows that out of a total Church membership of 531,626, concerning which we have complete returns,² there have been 3,847 inducted into the service through local boards; 5,335 have volunteered into the United States army and navy, and 395 into the armed forces of other countries. 2,161 have entered our own armed service as members of national guard units; 488 have entered the service as reserve officers; while 13,578 are employed in defense industries. This gives a total of 12,226 Church members for the armed service, and for both armed service and defense work a total of 25,804 Church members.³

A disturbing factor in our returns is this—they seem to show that a disproportionate number are being taken from rural communities for the fighting service. A survey of certain rural wards shows that out of a Church population of 389,178 some 9,131 were taken into the army and navy. Out of an urban population of 113,280, there were 2,278 who went into the armed forces.

This disparity between rural and urban participation will probably be eliminated as time goes on.

There appears to be a like disparity between the numbers engaged in defense works, the cities contributing more than the country. It may be assumed that this difference will also disappear.

From any point of view, it may be confidently stated that the members of the Church and the Church itself are making their full proportionate contribution in the present emergency.

¹Note: The total membership of 892,080 includes the missions in America and abroad. (See page 296.) Ed.

²Note: It should be emphasized that these figures do not represent the entire Church contribution to these activities but only a partial return based on 531,626 members.

³Note: On the basis of this statistical sample, complete returns for the total 736,544 membership in the wards and stakes of the Church would approximate 5,329 inducted into the service through local boards; 7,391 who have volunteered into the U. S. army and navy; 547 into the armed forces of other countries; 2,993 who have entered our own armed service as members of national guard units; 676 who have entered the service as reserve officers; 18,810 employed in defense industries. This gives a total of 16,936 from the wards and stakes in the armed service, and for both armed service and defense industries a total of 35,746 Church members. Likewise, these figures would also indicate that complete returns for the entire Church membership of wards, stakes, and missions would approximate 6,455 inducted into service through local boards; 9,952 who have volunteered into the U. S. army and navy; 662 into the armed forces of other countries; 3,626 who have entered our own armed service as members of national guard units; 818 who have entered the service as reserve officers; 22,783 men employed in defense industries. This gives a total of 20,513 Church members for the armed service, and for both armed service and defense work, a total of 43,296 Church members.

The impressiveness of this contribution on the part of fewer than nine hundred thousand people will be appreciated by those who take time to compare these figures with the per capita contribution of the nation as a whole.—Ed.

PERSONAL TESTIMONY OF THE LORD'S PROVIDENCE

By PRESIDENT HEBER J. GRANT

Address delivered at the Saturday morning session of the 112th General Conference, April 4, 1942, in the Assembly Hall

I SHALL not speak loud. In case you are not hearing me at the end of the room hold up your hands. I should like very much to deliver a long sermon, I can think of enough to talk to you people about for at least two hours, but it would not be wise to do so.

You all know that I have been very sick for more than two years. To start with I could not raise a finger on my left hand, neither could I touch my chin; my left eye was affected, also my left leg, necessitating me to go upstairs one step at a time, and then lift the other leg up with my right hand. I can now throw my left arm any way I want to, and can go up and down stairs without difficulty, I am feeling at least a hundred percent, if not several hundred percent better than I did at the time of my first trouble. The doctors said it was not a paralytic stroke, but it must have been a second cousin at least. When meeting my friends and they ask me as to how I feel, the answer is, "Better than I was yesterday." There has been a steady improvement all the time.

The night before last I slept three hours, then lay awake until morning, when I dropped off to sleep for a couple of hours more. Last night I had a very good night's sleep and slept until five o'clock this morning. I got up and decided to dictate a sermon for this occasion. I dictated two cylinders and then decided not to give you anything I had said, but to come here and trust to the Lord to speak as I was led. I desire more than I have language to tell that what I say may be for your good and that I shall have the benefit of your faith and prayers.

I recall what to me was the most satisfactory sermon of my life. I saw my brother, the late Brigham Frederick Grant, in the audience and knew that he was seeking a testimony of the gospel. I prayed earnestly to the Lord that I might be inspired to say that which would touch his heart. I had prepared a sermon in my own mind. I took a book out of my pocket entitled *Ready References* and marked a lot of passages that I wished to quote. I followed Brother Milton Bennion who had just made a trip around the world. He quit speaking at eighteen minutes

to three o'clock, and I decided to stop at twelve minutes after three, so as to leave time for Brother George Q. Cannon who had come into the meeting late.

I started on time and quit on time, and upon sitting down I heard Brother Cannon say to himself—he was sitting behind me in a chair facing north—"Thank God for the power of that testimony." I had opened my *Ready References* book and put it on the Bible, and when I got up to speak I told the audience that never before in all my life had I so much desired their faith and prayers in my behalf, as also the inspiration of the Lord. I forgot all about that book and all about everything I had in mind, and I preached a sermon on the divine mission of the Prophet Joseph Smith and the divinity of the mission of the Savior of the world.

When I heard Brother Cannon make that remark to himself—I could have touched him with my left hand as he sat behind me—I put my arms on my knees and covered my eyes with my hand and made a puddle on the floor, with tears of gratitude that filled my heart. And then, and not until then, did I remember the sermon that I had intended to preach.

THE very next morning my brother came into my office and told me that I had preached by the inspiration of God, that I was inspired. I asked him what my subject was.

He said: "You know what your subject was."

I said: "But I want you to name it."

He did so.

I asked him: "Are you seeking for a testimony of the gospel?"

He said: "Yes."

I said: "Well, what more do you need than to say that I spoke by inspiration—you have never heard me speak like that before—and that the Lord manifested His Spirit to me. You had better get your thinking cap on your head."

Before the week was out I had the pleasure of baptizing him.

Now, my dear brethren, this is a very wonderful gathering of men.

There rests upon the General Authorities and you people who are here today the duty of leading the Latter-day Saints, now numbering over 800,000 strong. You have a great responsibility, and each and every one of you should determine, with the help of the Lord, to do the very best that you possibly can, and that you will set an example of intelligence and devotion to the work of the Lord that in all respects shall be worthy of imitation. I hope and pray that the Lord will bless each and every one of you abundantly.

I was intimately acquainted with Brigham Young from the time I was a little child until his death, and I came into the Quorum of the Twelve when I was a young man not quite twenty-six years of age. I was intimate of course with all the men who succeeded Brigham Young as president of the Church, and I want to bear witness to every one of you that all of those men, starting with John Taylor and coming down to President Joseph F. Smith, I know as I know that I live that they were inspired, wonderful men, that they had no ambition of any kind or description but to lead the Latter-day Saints in the paths of righteousness, to set examples worthy of imitation in all respects. They were in very deed men of God.

Perhaps the one man of all others who took the least interest in big business affairs of any kind was Brother Woodruff. He had been a farmer and a raiser of flowers and of fruits, and a man who I doubt ever engaged in any kind of business that amounted to \$20,000 a year. But in the providences of the Lord, perhaps he was the greatest converter of men we have ever had in the Church. Through the inspiration of the living God, in opposition to the best judgment of some of the leading men of the Church, he insisted on building a sugar factory and establishing an institution for the benefit of the farmers. Notwithstanding myself and others during the panic of 1891 recommended the contract to build the factory be cancelled which could have been done by the Church for-

(Continued on page 302)

The CHURCH AND THE PRESENT WAR

By DAVID O. McKAY
of the First Presidency

ADDRESS DELIVERED AT
THE SUNDAY MORNING SESSION
OF THE 112TH ANNUAL CONFERENCE,
APRIL 5, 1942, IN THE SALT
LAKE TEMPLE, TEMPLE SQUARE,
SALT LAKE CITY.

WITH a number of young men from each of many wards in the Church serving somewhere in the terrible conflict now raging, it is easily understood why our minds are turned toward the deprecation of war, and to the hope for peace. Thoughts of loved ones are pretty closely linked with their soldier boys in army encampments. There are many, too, who should like to know what the attitude of the Church is toward the present war. This is a fitting day and occasion on which to consider this subject.

Easter, as you know, is an ancient spring festival with which Christendom has long since associated the resurrection of Jesus Christ. The Savior's resurrection is the most glorious event in the history of mankind. It proclaims the victory of the soul over death, and the existence and progression of the individual personality beyond the grave.

The resurrected Lord's first greeting to His disciples, in the evening of that memorable day, was "Peace be unto you."

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, Peace be unto you. (John 20:20-21)

That was His message, too, at the last meeting He had with them before his crucifixion. Said He: "These words I have spoken unto you that in me ye might have peace."

The peace of Christ abides in the heart. It is an individual blessing. But it is a condition to be enjoyed also by groups of individuals, and to that end His disciples were to declare peace to the world.

On this Easter Day, the Risen Christ beholds in the world not peace, but war.

In the face of the tragic condition among mankind, honest thinking men and women ask how it is possible to reconcile the teachings of Jesus with the participation of the Church in armed conflict.

War is basically selfish. Its roots feed in the soil of envy, hatred, desire for domination. Its fruit, therefore, is always bitter. They who cultivate and propagate it spread

death and destruction, and are enemies of the human race.

War originates in the hearts of men who seek to despoil, to conquer, or to destroy other individuals or groups of individuals. Self exaltation is a motivating factor; force, the means of attainment. War is rebellious action against moral order.

The present war had its beginning in militarism, a false philosophy which believes that "war is a biological necessity for the purification and progress of nations." It proclaims that Might determines Right, and that only the strongest nations should survive and rule. It says, "the grandeur of history lies in the perpetual conflict of nations, and it is simply foolish to desire the suppression of their rivalry."

War impels you to hate your enemies.

The Prince of Peace says, Love your enemies.

War says, Curse them that curse you.

The Prince of Peace says, Pray for them that curse you.

War says, Injure and kill them that hate you.

The Risen Lord says, Do good to them that hate you.

WAR INCOMPATIBLE WITH THE TEACHINGS OF THE SAVIOR

Thus we see that war is incompatible with Christ's teachings. The gospel of Jesus Christ is the gospel of peace. War is its antithesis, and produces hate. It is vain to attempt to reconcile war with true Christianity.

IN the face of all this, I shall seem inconsistent when I declare that

I uphold our country in the gigantic task it has assumed in the present world conflict, and sustain the Church in its loyal support of the government in its fight against dictatorship.

In justification of this seeming inconsistency, I shall not attempt to prove that there are occasions when Jesus would approve of a nation's starting a war. That He used force to drive from the temple the money changers, and other desecrators of the House of God, is a fact; but only a misapplication of the text can make that incident a justification for one Christian nation's going to war against another. On that occasion, as on all occasions, Jesus opposed and denounced wrong. With the strength of fiery indignation and of his own moral force, and not merely with a whip of small cords, Jesus drove the self-convicted desecrators from the temple.

Neither shall I attempt to prove that He favored war when He said: "Think not that I come to send peace on earth; I came not to send peace but a sword." (Matt. 10:34) They who would quote this saying as indicating that Jesus approves of war surely put a strained interpretation on its true meaning, which refers most clearly to the incompatibility between truth and error. It clearly refers to the necessity of a choice, which has been made by thousands, between accepting the gospel or continuing in ease and comfort with relatives. There is not in that quotation any justification for one Christian nation's declaring war upon another.

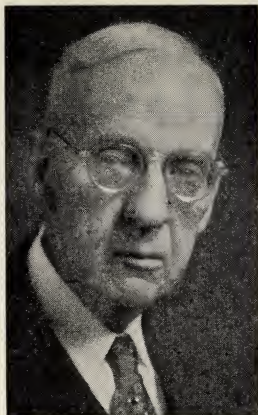
Nor, again, would I try to justify my seeming inconsistency by referring to what He said on another occasion as follows:

But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one. . . .

And they said, Lord, behold here are two swords, And he said unto them, it is enough. (Luke 22:36 and 38)

Without reading into the text something which is not intended or even implied, the most that one can get from this admonition is that

(Continued on page 340)



PRESIDENT RUDGER CLAWSON

THE BLESSINGS OF THE PRIESTHOOD

By PRESIDENT RUDGER CLAWSON

of the Council of the Twelve

Address given at the Saturday morning session of the 112th Annual General Conference, April 4, 1942, in the Assembly Hall

BRETHREN, it is a pleasure to be here in this meeting at the General Conference.

We are highly blessed in having with us this morning President Grant, and to see that he is holding up splendidly and that he speaks with power and authority. We rejoice to sit under the sound of his voice, and I am sure it will be a pleasure also to the brethren who are assembled to hear from the counselors in the Presidency, the Twelve, and other Authorities in the order in which they will be called. These men are clothed upon with power—the power of the Priesthood. I take it that every man in this room this morning holds the Priesthood because the Priesthood has been vested with great power and authority and that is shown by the printed word, by the revelations of God unto His Church.

If a man would ascend to exaltation and glory he must have the Priesthood. Without the Priesthood we are helpless. With the Priesthood we can accomplish much.

I take very great pleasure, my brethren, in referring you to the eighty-fourth section of the Doctrine and Covenants, which is a revelation from God and refers to the work in which we are engaged. Of necessity I must speak very briefly. I will read a few words from this revelation, commencing with verse 32:

And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose

sons are ye; and also many whom I have called and sent forth to build up my church.

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

And also all they who receive this priesthood receiveth me, saith the Lord:

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

And this is according to the oath and covenant which belongeth to the priesthood.

Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.

And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

For you shall live by every word that proceedeth forth from the mouth of God. (D. & C. 84:32-44)

There is much more, but you can see from that which you have heard that the Priesthood truly has great power, and unless we make up our minds to magnify the Priesthood, it would have been better that we had never had it. It is like a two-edged sword that cuts

both ways, cuts to the right and cuts to the left. It also condemns those who receive the Priesthood but fail to magnify it. It is made very plain here and that is one of the characteristics of the revelations of God; they are adapted to our understanding by simple language, without scientific phrasing. So that the young, even the young men of the Aaronic Priesthood can comprehend much of the foregoing revelation because of the simplicity of the language in which it was given.

I wish to bear to you, my brethren and sisters, my testimony. I know that this is the Church of Jesus Christ our Lord and that He is in communication with the Church. The spirit of revelation is with us, and that is why we should seek the word that is given.

I know that Joseph Smith was a true prophet of God, a mighty messenger of truth, and a great builder of faith, and that his successors have worked under the influence of the Holy Spirit continually to strengthen the Church. I can assure you, brethren, that this people will carry on the kingdom of God by their faithfulness and devotion to the work. I am happy to be in the harness. I feel that I am in absolute harmony with the First Presidency, my file leaders, and with my brethren of the Twelve with whom I am intimately associated. I testify to you that it is the truth that the Presidency and the Twelve and the Assistants to the Twelve, the First Council of Seventy, the Presiding Bishopric, the Acting Patriarch, and many others are following along the path of rectitude and faithfulness, and in the end, brethren, the Lord will triumph, His Church will flourish and His faithful people, the members of the Church, will be saved and exalted in His presence.

Now I feel to ask the Lord to bless us and to guide us continually, that we may not be overcome by temptation and lose the spirit and power that is upon us, I humbly pray in the worthy name of Jesus Christ, our Lord. Amen.

CHURCH AUDITORS' REPORT AND FINANCIAL STATEMENT

AUDITORS' REPORT

THE annual auditors' report showing the Church free from debt and its properties clear of incumbrance was read at the concluding conference session by Orval W. Adams, chairman of the auditing committee.

The statement, addressed to President Heber J. Grant and his counselors, read:

"Dear Brethren:

"We have examined the financial report of the Church for the year 1941.

"The accounting system is modern and the records are complete and accurate. The many activities have been handled at a minimum of expense. The budget is in balance.

"The properties of the Church are clear of incumbrance and the Church is free of debt.

"Respectfully submitted,

ORVAL W. ADAMS,
ALBERT E. BOWEN,
GEORGE S. SPENCER,
HAROLD H. BENNETT,
Church Auditing Committee."

FINANCIAL STATEMENT

The expenditures by the Church for the year 1941:

STAKE AND WARD PURPOSES

For the erection of meeting-houses and for ward and stake maintenance expenses..\$1,892,335.54

MISSIONARY WORK

For the maintenance and operation of missions, and for the erection of places of worship and other buildings in the missions 641,050.10

EDUCATION

Expended for the maintenance of Church school system 895,452.57

TEMPLES

Expended for the maintenance, operation, and construction of temples 515,269.82

HOSPITALS

Expended for the erection and maintenance of hospital buildings (included in Church Welfare program).. 13,105.36

RELIEF ASSISTANCE

For direct aid in the care of the needy and other charitable purposes, including hospital treatment. (From tithing funds only, included in Church Welfare program) 462,822.02

Total\$4,420,035.41

of the CHURCH for the Year 1941

Which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, mission activities, for the maintenance and operation of Church schools and temples, for hospital buildings and relief assistance.

CHURCH WELFARE PROGRAM

Church membership, stakes and missions 892,080

Number of Church members who paid voluntary fast offerings and welfare contributions to help the needy:

In wards 155,877
In missions 15,980
Total 171,857

Percent of Church membership who paid fast offerings and welfare contributions 26.3%

Amount of voluntary fast offerings and welfare contributions:

In wards:
Fast offerings\$ 573,633.53
Welfare contributions received by bishops 87,191.76

In missions:
Fast offerings 21,532.68

Total (all expended for relief)\$ 682,357.97

Disbursed to the needy by the Relief Society for direct assistance in their homes and for general welfare purposes, such as surgical appliances and preventive and corrective health work\$ 96,898.83

For carrying on the general, welfare, and educational program of the Relief Society 349,763.82

Expended from the tithes for general and local relief..... 326,292.53

Expended directly by the

Church Welfare committee\$ 136,529.49

Expended for hospital care of the sick in addition to the amount reported disbursed from the tithes 90,918.89

Total\$1,682,761.53

124,599 persons received assistance during the year, which is an average of 10,383 per month.

In addition to the foregoing, the following supplies had been assembled and were on hand December 31, 1941, and are available to the needy during the year 1942:

CLOTHING AND BEDDING

8,906 pieces of men's clothing\$ 5,537.26

13,841 pieces of women's clothing 7,599.15

14,655 pieces of children's clothing 5,812.75

28,744 other articles of clothing 7,797.48

2,249 quilts and blankets..... 4,827.11

Total\$ 31,573.75

CANNED AND DRIED FRUITS AND VEGETABLES

1,073,610 cans of fruits and vegetables\$ 109,995.55

37,077 bottles of fruits and vegetables 3,869.38

71,970 cans and bottles of jam, marmalade, etc. 14,348.01

28,861 cans and bottles of meat 6,683.88

92,700 miscellaneous canned goods 9,999.19

57,341 pounds of dried fruits and vegetables 2,760.99

65,089 pounds of miscellaneous foodstuffs..... 9,632.21

Total\$ 157,289.21

OTHER PRODUCE

258,561 pounds of flour.....\$ 5,224.46

546,935 pounds of potatoes..... 5,413.32

550,369 pounds of grain..... 8,701.03

33,199 pounds of fresh meat..... 4,237.57

263,475 pounds of produce and vegetables 3,702.80

72,001 pounds of miscellaneous 4,076.96

Total\$ 31,356.14

COAL, WOOD, LUMBER, MISCELLANEOUS

362,600 pounds (181 3/10 ton) coal\$ 1,093.45

56 cords of wood 431.72

7,341 board feet of lumber 247.46

5,602 miscellaneous articles 1,704.49

Total\$ 3,477.12

THE LIGHT OF TRUTH

By PRESIDENT LEVI EDGAR YOUNG

of the First Council of the Seventy

Address delivered at the Saturday afternoon session of the 112th Annual Conference, April 4, 1942, in the Assembly Hall

Financial Statement

Total inventory valuation
December 31,
1941\$ 223,696.22

Stake and regional storehouses disbursed in
1941, \$290,828.99 of merchandise pro-
duced by the Welfare program.

The extent to which the Welfare program
is meeting the requirements of the bishops
in caring for the needy is indicated by
the following percentages:

Food	Percent
Program-produced	65.4
Cash purchases	34.6
Clothing	
Program-produced	58
Cash purchases	42
Fuel	
Program-produced	78.4
Cash purchases	21.6
Other Commodities	
Program-produced	60
Cash purchases	40

334,739.19 bushels of wheat are stored in the
Church owned elevators.

FAST OFFERING INFORMATION

Average fast offerings and welfare con-
tribution per capita in wards.....\$1.11

Regions with the highest per capita:

Arizona	\$1.50
Bannock	1.16
Northern California	1.14
Salt Lake	1.14
Southern California	1.14

Stakes with the highest per capita:

Malad	\$2.27
Maricopa	2.00
Sacramento	2.00
South Los Angeles	1.98

Missions with the highest per capita:

Membership less than 1500	
Japan	\$2.29
Brazil78
Argentina63
Membership over 1500	
Eastern States50
North Central States43
Northern States37

SUMMARY—CHURCH BUILDING PROGRAM

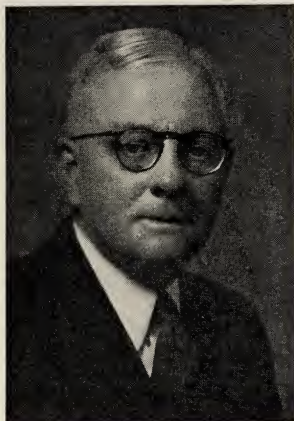
Expended for the erection, im-
provement and furnishing
of:

Ward and stake buildings.....\$	918,358.91
Mission buildings	160,753.56
Temple buildings	305,426.77
Institutes and seminaries.....	61,787.16
Hospital buildings	4,950.15
Other buildings	19,184.86
Amount raised locally for building improvements.....	948,215.40
Total	\$2,418,676.81

In addition to the foregoing \$110,347.11
was expended for the erection of a nurses'
home and for equipment at the Idaho Falls
Hospital, Idaho Falls, Idaho; \$41,669.05
for equipment at the Thomas D. Dee Hos-
pital, Ogden, Utah, and \$6,783.97 for equip-
ment at the Dr. W. H. Groves L. D. S.
Hospital, Salt Lake City. Total \$158,800.13.

ORGANIZATION STATISTICS FOR THE YEAR 1941

Number of stakes December 31, 1941:
138 (at the present time 141); 1,106 wards
and 118 independent branches, or a total
of 1,224 wards and branches in the stakes
of Zion. According to the last complete
reports, there were 35 missions, 1,002 mis-
sion branches and 250 districts. Because of
(Concluded on page 296)



LEVI EDGAR YOUNG

ANOTED American historian has
recently written: "I wish that
people, particularly the American
people, would have more respect for
ancient truths, the lessons of history,
and the Word of God." What Amer-
ica needs besides fifty thousand planes
is a spiritual awakening, and one deep
enough to remove the notion from so-
ciety that a man is doing well spiritually
when he manages to listen to a sermon
once a month over the radio. We need
a return to the old-time standards of
character that make it easy for a man
to become indignant over corruption,
come to a boil over injustice, and get
fighting mad over a wrong. We need
a reconstruction of moral fiber and a
greater faith in the purposes of the Al-
mighty.

We are living in a troubled and an-
xious world, and no time in all history
have men watched more anxiously over
their liberties than they are doing to-
day. Days are dark for millions of the
inhabitants of the earth. They will be
darker still. But we have the will of
the Lord, and consoling are the words
we find in the gospel of St. John:

Then said Jesus . . . If ye continue in my
word, then are ye my disciples indeed; and
ye shall know the truth, and the truth shall
make you free. (John 8:31, 32)

Having been absent for many months
in the New England Mission, I feel
happy in renewing my work with the

First Council of the Seventy. As I have
come in contact with many of you stake
presidents during the past few days, I
feel that we are going to establish a
stronger unity between you and the
quorums of seventy throughout the
Church. We are grateful to you stake
presidents for your cooperation in the
past, and for the renewed hope and
faith that the gospel will be preached
to all the people of the earth. Amid
the sorrows of this war-torn world, it
must be remembered that there are
men walking the earth beckoning us on
—not abreast of us, but ahead of us.
Religion explains them as men blessed
of heaven; men spiritually endowed who
are able to respond to the inspiration of
the infinite power of God. They are
good men, and wonderful is the vitality
of goodness. They know that God has
not separated Himself from the world,
nor does He lightly regard anyone's
need. There is a true Light "which
lighteth every one who comes into the
world," a saying rich in promise.

God has again spoken from heaven,
and the Priesthood of God has again
been restored to the earth. Prophets,
seers, and revelators walk the earth.
It is our firm conviction that the work
of the Lord will grow in the hearts of
men. We have faith in people, faith
in the coming of God's kingdom upon
the earth. Right does make might, and
right will prevail some day in all the
world.

I want to call your attention to what
Thomas Masaryk once wrote while he
was teaching. You recall that Dr.
Masaryk was the president of Czecho-
slovakia. He taught that a good leader
does not need to be master, but a good
leader is one who knows how to serve
and feels he himself is guided and needs
to be guided. He believed in living a
clean, good life, and he was tolerant,
and believed that all religions should
work together to make a friendly world.
These are some of the things he taught:

Search for truth.
Nothing is great if it is not true.
Everything in a democracy depends upon
the people.
They must think and work together.
We need people united by an ideal. It is
humanity that is important.

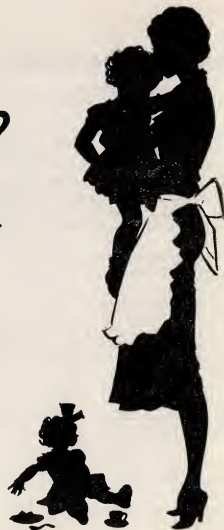
I know that you presidents of the
stakes of Zion and ye seventies with
you are united by a great ideal. With
that ideal, we will work with larger
purpose for the cause of God. May
God bless us all from day to day. May
we have the light of His kingdom upon
the earth. This we ask in His Name.
Amen.

MOTHERHOOD:

A Declining Value?

By PARLEY A. CHRISTENSEN, Ph.D.

of Brigham Young University



IT is not my intention here to say the obvious things about mothers and motherhood. The dangers, devotion, and unselfishness of motherhood have been universally recognized and universally praised. They have been the theme of song and story in all times and places. But I have never felt that mothers desire praise for what they are or for what they do. The mother who truly values her motherhood, who has felt the touch of a baby's fingers, who has seen the deep mystery in a baby's eyes, who has, with fear and wonder, watched the unfolding of an infant's life, asks no need of praise for her unselfish devotion, or even for her venture into the valley of the shadow. Her cup of compensation already runs over.

But will the mothers of tomorrow value their motherhood? Will theirs be a brimming cup? I hope it will. I believe it will. The question is a pertinent one, and one to which I should hesitate to give an unqualified answer. These are days in which all the values that have been thought basic in our civilization are being questioned and many of them abandoned. And there is too much evidence that even the importance of motherhood cannot escape question and perhaps denial.

It is dangerously easy for us to believe that the values we have always cherished are inviolable. So when we hear men and women disparage what we revere, we lightly assume that the Evil One is at work. We are, for example, so sure that the principles of democracy and the existence of human welfare are indissolubly joined that, when the voice of communism is raised, we hear only the voice of the Prince of Darkness. It is quite inconceivable to us that men of sanity and goodwill should fail to see the superior values of the democratic way of life.

We fail to understand that human beings can really value only what they have found valuable. Even in America we are tragically slow to

perceive that democracy can have significance only for men and women to whose primary needs democracy has actually ministered. Freedom of speech can mean little to the millions who have never dared to say what they think. The right to own property can mean little to the millions of Americans who have never known the sense of independence that private possessions give.

Human beings value only what they have found valuable. We must burn this truth into our minds and hearts. People do not value rights and privileges in the abstract. The values attributed to rights and privileges and institutions and human relationships are but a projection outward of something that has been experienced in human minds and hearts. There are no values apart from values. And there can be no values where there is not an intimate and vital sense of worth.

What is true of other values is true also of motherhood. Motherhood has no value in the abstract. All the praise in song and story cannot save it as a value if mothers fail to find their motherhood beautiful and significant. And, as suggested, there is a real danger that the mothers of tomorrow may fail to find it so.

The value of motherhood to mothers is inseparably connected with the value of love and the value of life—mothers can cherish motherhood only to the degree that the love of men and women for each other is cherished, and only to the degree that the new life born of men and women is cherished in human society. Motherhood is the fruition of love in a new life. It follows that whatever cheapens such love or such a life must of necessity cheapen motherhood. Both love and life are being cheapened in the world today.

A FEW years ago Joseph Wood Krutch, a brilliant observer and historian, wrote an essay under the title "Love—Or the Life and Death of a Value." The central idea of the essay is that the love of men and

women for each other, as a human value, has in the course of the last half century sunk from the heights to the depths. Regarded once as a divine passion that gave meaning and purpose to human life, it has come to be regarded by many men and women as little more than a physiological process of rather trivial importance. The glorious period in the history of love as a human value was the last half of the nineteenth century. Then, in theory at least, says Mr. Krutch, success in love was synonymous with success in life. Failure in love was equivalent to failure in life. The capacity to love and to love beautifully made all men equal, for all good men were capable of it. Love stood between mankind and pessimism, for as long as love was possible life could be neither meaningless nor without value. Men might believe man the son of God; they might believe him the great-grandson of the ape. Whatever the belief it was in love that he fulfilled himself. If he were the son of God, love brought him back into the divine presence. If he were the descendant of the ape, love lifted him to the highest level of which he was capable.

Certainly what Mr. Krutch says about this golden age in the history of love is verified in the literature of the Victorian period. The reading experiences of many of us here today go back to that time. In the novels I knew as a boy the supreme

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LEGRAND RICHARDS

LEADERSHIP IN THE AARONIC PRIESTHOOD

By LEGRAND RICHARDS

Presiding Bishop

Address delivered at the Saturday afternoon session of the 112th Annual General Conference, April 4, 1942, in the Assembly Hall

BRETHREN: It is a great privilege to associate with you in the leadership of the Church, and I feel very grateful for the kindness that has been extended to me, as I have had the privilege of visiting in your various stakes. It seems that the Church is dearer as we become better acquainted with the men upon whom such responsibility rests.

The Church has always placed a high value upon leadership, righteous leadership. When the Lord was talking to Abraham, He told him of the spirits He had created, and He stood in the midst of them, and He said: "These I will make my rulers upon the earth." Then He said to Abraham, "Abraham, thou art one of them: thou wast chosen before thou wast born."

It seems to me that probably there has never been a time in the history of the world when there were as many of those spirits among whom the Father stood as there are upon the earth at the present time. Now, perchance, if we are among those spirits of whom the Father spoke, then great responsibility rests upon our shoulders. It is not enough to be called, to be given talents, to be given an opportunity, but the Master indicated that those who are faithful and true to the talents that were placed in their hands, they it was who should receive His blessing. He said unto them: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

So if we expect to continue our positions of leadership it will be because we are faithful over the few things that the Lord has entrusted into our care.

Now we feel very grateful to the members of the stake presidencies and bishoprics throughout the Church for the fine support we have had in the

Aaronic Priesthood work in the past three years since we came into office. I would like to call your attention to the fact that in 1939 we had two hundred fifty-eight standard quorum awards in the quorums of the Aaronic Priesthood. In 1940 we had five hundred four, or an increase of ninety-five percent. In 1941 we had nine hundred twelve, and requests are still coming in, which is an additional increase of eighty-one percent over the ninety-five percent of the year before. Now for 1942, according to the promises we are receiving as we go about in the stakes of Zion, we ought to have nearly two thousand.

If it were only reports, brethren, that we were working for, that would not be so much, but when these standard quorum awards are interpreted in terms of the influence they have upon the lives of the Aaronic Priesthood of the Church, it tells quite a remarkable story.

I have some other statistics that may interest you: The three highest stakes in the Church show an average attendance last year of sixty-five percent of their boys—that is an average attendance! The three lowest stakes have an average of nineteen percent—nineteen percent against sixty-five percent. I want you to think about that for a few minutes. I wonder if it is the fault of the boys; I wonder if it is the fault of the Church; I wonder if the Priesthood is any different in these other stakes. In some stakes we find one bishop who is outstanding, and qualifies every quorum in his ward, and then we turn to the other wards, and there are no standard quorum awards there. We had in our office yesterday a chairman of the Aaronic Priesthood in one of the stakes of Zion where every quorum earned a standard quorum award for 1941. I congratulated him, and said: "How do you do it?" He said: "We have an up-and-coming stake presidency, and when

we have that, it is easy to do the job." He said: "We tear the *Progress of the Church* apart and we mimeograph it and send it out to our wards." It was not hard to determine why all the quorums of that stake were standard award quorums, they had "an up-and-coming stake presidency." We have "up-and-coming" bishops in some wards that in the midst of no awards they are able to furnish them.

I would like to give you some statistics here on what standard quorum awards have really done. This is a percentage of the two highest stakes in the Church where each quorum has earned a standard quorum award, and the two lowest where they have no standard quorum awards:

Attendance at quorum meetings for the highest was an average of sixty-six percent; the lowest twenty-eight percent.

This is the average observing the Word of Wisdom: ninety-four percent as against eighty-five percent.

We are very happy that the Word of Wisdom is being that well observed, regardless of the standard quorum awards.

The payment of tithing in the highest stakes, seventy-five percent; in the lowest stakes, thirty-eight percent.

The percent of Adult Aaronic Priesthood in these stakes, in the highest, forty-two percent; in the lowest seventy-five percent.

So you see it tells its own story. Where there are no standard quorum awards, where the work is not being done among the Aaronic Priesthood, they are moving into what we call the Adult Aaronic Priesthood group.

BRETHREN, I believe it is a fine thing to be in positions of responsibility in the Church, but the Lord expects more of us than to be good men. I think that comes first, but He wants us to be active men.

There is one stake of Zion in this Church in which I have been very much interested for many years. I have watched its progress, and I have kept track of its record on the bulletin. Three years ago there was a change made in the stake presidency. The man who was released is a fine Latter-day Saint, a real man, but he did not seem to have the vision of things, and according to the report in the last three years, since the change, that stake has increased its record sixty-six percent in all items, total and average, that are shown in the bulletin. Now that shows leadership. When that stake presidency was appointed, they came in and said: "Bishop, have you any suggestions to make?"

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WHITE NET OVER SATIN

By MARY CROFTS



THEY WALKED HAND IN HAND UP THE PATH, AND AS SHE WATCHED THEM ANN HAD A NAMELESS FEELING, A PREMONITION.

ANN Halstead, from her low porch rocker, watched the young man in blue denims as he came whistling up the path. How many times she had watched him; heard him whistling this same tune about the mocking bird—she even remembered the day he had first mastered the tune and smiled a bit remembering the tow-headed boy, his hair standing straight up from the cowlick above his left eye, proudly rendering the piece to a very appreciative audience consisting of herself and her daughter, Jean.

"Hello, Bob," she greeted him warmly and noted the healthy brown of him, the strength in his large hands.

She had always been proud of Bob and proud of the friendship between him and Jean. They had grown up together, chasing happily over Bob's father's farm or making mud pies in her own back yard. Now, as he sat on the top step of her vine-covered porch, Ann, for the first time in her life felt a strangeness between herself and him. She knew that he felt it too.

"It has been awfully hot lately,"

he said, and Ann knew he had not taken these few minutes from his noon-hour to talk with her about the weather. He had come to see Jean, and Jean was not there—again. It had been the same nearly every day for the two weeks that Bob had been home from school.

"Jean has gone to Piney with Larry today," Ann said finally. Jean was always riding, dancing, or playing tennis with Larry. Bob nodded; he said, "Will she be back in time to go to the show tonight?"

"I couldn't say, Bob; Larry took his father over to Piney this morning. He is working on the Merwitt case, you know, and will probably be late."

He nodded again and rose to go. "Okay. I can have the car tonight and I just thought—"

"Why don't you ask Phyllis to go, Bob?"—last week he had missed the show.

"Well, maybe," he sauntered down the path. He was not whistling now. She watched him until he reached his own gate where he turned; he raised his hand in friendly salute and went on to the field—back to his mowing.

Such a difference in Bob and Larry. Bob's father, too, was in Piney on the Merwitt case as a juror—but Larry's father was a lawyer.

Perhaps this difference was the

reason she resented Larry and the things he stood for. Larry's car, Larry's clothes, Larry's spending allowance were the envy of every other boy in Richdale. Bob had always worked for everything he had. He took his turn with the family car and had his show money from the cream check. He had worked to help his parents send him to agricultural college.

Larry had been sent to an expensive boy's school and had now had two years at a large university. Every girl in town was dazzled by his slightest attention. Why had he centered his attention on Jean? Since his Christmas vacation, Ann had been worried—worried because she knew his attention to Jean was undivided and Jean was being swept madly, deliriously, off her feet by his gifts—candy, books, flowers—and the rush of continuously "going places." Ann knew that her laughing, loving Jean had never been happier.

A few days ago she had spoken to Jean: "You are seeing rather a great deal of Larry, aren't you, Jean? Bob called today—"

Jean's hand holding the powder puff stopped in mid air. Jean was dressing for a dance. "Oh, yes, Bob—" a shadow passed over her brightness. "Mother, can't we have Bob to dinner Sunday? And Phyllis and Larry?"

"And Larry?" Ann hesitated.

"Mother, if you only knew Larry; I mean, really knew him; he is so splendid, you couldn't help liking him."

"But, Jean, Bob—after all, you've been such good friends."

"Bob has always meant a great deal to me, Mother, like a brother. But everyone has to grow up sometime." Ann said no more. She would have Bob to dinner Sunday, and Phyllis and Larry.

Ann rocked slowly, and absently made short neat stitches in the hem of the dress she was making for a friend of Jean who was to be married soon. It was white net over satin, with dainty puffed sleeves,

and long full skirt beneath which would peep silver sandals—a wedding dress for Helen White! The thought brought a queer tightening in Ann's throat. Jean was older than Helen. Some day soon she would be making a beautiful white dress for Jean. She thought of Larry, and a cold fear gripped her. "You'd like him if you knew him, Mother," she seemed to hear Jean saying.

If there were only someone to whom she might turn with her problem. Someone—not just any someone—someone like Dave, to whom she could talk; and be understood. He had had a way of bringing in every angle, of clarifying every subject, and making a hopeless situation brighter.

Even at his death his own words had been her most real consolation. The doctor had warned her that the end was near. In her mind she had fought desperately against the fact. In a daze she had gone back to Dave's room. He must have known, too. She laid her hand on his, and his fingers clutched it weakly. He looked so strange lying there; so wasted. Tears filled her eyes. "Don't worry too much, Ann," his voice was weak—barely a whisper, but he was conscious to the last. "Take good care of Jean. If you teach again—there's our home—I'm just going ahead—"

A tear fell from Ann's eyes and splashed on the white satin wedding dress.

Six years it had been. She had sold the farm land she and Dave had worked so hard to own but had kept the house they had built and the gardens. She drove back and forth to the Richdale school in town. Six years she had taught, and now Jean was twenty.

A CAR stopping at the gate interrupted her thoughts. It was long, low, and shining new. Only one boy in town drove a car like that. The windows were open and the radio was playing softly. Jean's small face was close to Larry's shoulder. She was saying something very earnestly. Larry nodded. He was handsome, with his dark hair and flashing dark eyes. There was a courtliness in his manner that thrilled even Ann as she watched him open the car door for Jean. They walked hand in hand up the path and as she watched them Ann had a nameless feeling, a premonition—

"Mother, Larry and I want to be married." Just like that. Jean's voice was so steady, the light in

her eyes so happy. Ann looked down at the white net over satin dress, and was surprised that her hand was not shaking. She felt that she must be visibly trembling. Slowly she raised her eyes again to the two before her, young, eager. There was defiance in the set of Larry's chin, but a pleading in his brown eyes.

"You want to be married." The deep breath Ann took was an obvious effort. "I suppose there is not much for me to say, is there?" Jean had left Larry's side and was sitting

haltingly. Now she knew, this was what she had feared; this was the real difference in Bob and Larry. A temple marriage was the only kind she had ever dreamed of for Jean.

"There would hardly be time," Larry answered, "the nearest temple is two hundred miles."

Ann smiled, "I don't mean today. There would be the matter of recommendations, and clothes—it would take, perhaps several days. But it would be worth waiting for," she added urgently.

Larry's face was scarlet. "I'm afraid I couldn't get a recommend. I am only a teacher. But we will



"MOTHER, LARRY AND I WANT TO BE MARRIED." JUST LIKE THAT. JEAN'S VOICE WAS SO STEADY, THE LIGHT IN HER EYES SO HAPPY.

on the wicker work basket at Ann's feet.

"I'm sorry you are surprised, Mother. I wish you could know what a grand person Larry is. You'll love him when you know him; you can't help it."

Ann's voice sounded strange to her own ears as she asked, "When—?"

Larry flushed self-consciously. "I wanted to be married this morning—before we saw you, but Jean wouldn't hear of it."

"I couldn't do that." Jean's eyes were pleading—"please be kind, Mother, please understand."

Larry finished, "So we thought we would hurry back to Piney. We will still have time while we are waiting for Dad."

"Then, you are not going to the temple?" Ann asked the question

go to the temple later. I promise you that, Mrs. Halstead."

"It wouldn't be the same, Larry. You will never understand that until you have gone."

"I don't know what to say," he said nervously; he looked at Jean. She came to her feet beside him.

"I told him, Mother, that as soon as we had seen you, we could be married at Piney."

Ann rose and laid an arm about her daughter's shoulder.

"You'll have to do as you both think best, of course, dear."

"Mother, you're swell," Jean kissed her impulsively and Larry wrung her hand warmly. Then they were gone, down the path, hand in hand.

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M Men Basketball Champions

TROPHY GOES BACK
TO LOVELL, WYOMING

By Les Goates

ATUNE with the trend toward an intensified physical activity program for America's youth, the Mutual Improvement Association Basketball Conference played out its first wartime campaign as per schedule and turned in another of its "greatest" all-Church championship tournaments with sixteen teams competing.

Upward of eight thousand boys took part in the 1941-42 M. I. A. games, slightly less than the mass participation totals of the half dozen years preceding. This reduction was due to the call to arms from the army, navy, and marine corps, which was answered by M Men basketball players from practically every ward and branch in the Church.

In technique and finesse the calibre of basketball was not noticeably improved, but the spirit of the play was without precedent. Player deportment in all games was clean and sporting.

Lovell West Ward of Wyoming regained the championship of the greatest single-standard basketball league in the world by going through the all-Church season undefeated. Lovell won the title in 1940, stepped aside while Arlington Ward of Los Angeles enjoyed a season of supremacy, and came back this year with a huge, hard-driving, accurate-shooting aggregation which was far and away the best club in the championship in years, and there was none to gainsay the vaunted Lovell prowess from the first day of the meet until the grand finale, played before two thousand five hundred fans in the Deseret Gymnasium on the evening of March 14. Winfield Croft, former University of Utah football star coached the Cowboys, assisted by Reed Colvin, mentor of Lovell's 1940 champs.

Taylorsville, a colorful quint of former Granite High school stars, won second place. The Yellowjackets from down Jordan way reached the finals by winning one tough battle after another, advancing mostly on hustle and a clever defense. The young men from the south end of Great Salt Lake valley lacked the size and experience to cope successfully with the husky Cowboys from Wyoming and dropped a hard-fought title affray, 30 to 41.

Lovell romped over St. John of Arizona in the opener 50 to 24; then beat Union, another Jordan District team 43 to 27; Edgehill of Highland Stake, 40 to 27; and then Taylorsville, 41 to 30. The Yellowjackets opened with a 44-31 triumph over Claremont of Oakland Stake; tripped Ogden Eighteenth Ward 34-23; ran over Wellsville 43-27 and came up to lose the finale to the champions, 30-41.

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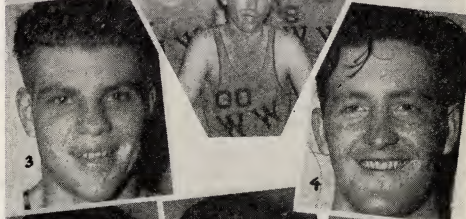
1. M Men Basketball banquet.



2. M Men Basketball team of Lovell West Ward.



3, 4, 5, 6, and 7: All Star honor M Men team: Norm Doerr (Lovell); Wilmer Burnham (Lovell); Alvin Bennion (Taylorsville); Don Riggs (Edgehill); and Gerald Doerr (Lovell).



8. Annual Flag Ceremony which highlighted the programs.



9. M Men Basketball team of Taylorsville Ward.





THEY TRIED TO REASON WITH HER, BUT SHE PAID NO ATTENTION TO THEM.

TOE-BUCK

By JAMES P. SHARP

IN the early days of the West John Callo drifted in and married an Indian woman who had a young son in his 'teens. They went away, no one seemed to know where, and settled down. Twice each year John would mount his saddle animal, lead a pack mule, and go to town for supplies, which were always paid for with gold dust or nuggets. Some tough characters of the town tried to back track him, but he was too wise for that.

One day three of these evil-schemers found John, many miles from town, when he was on his way for supplies. He refused to tell where he got his gold, so they killed him. Taking his animals, they back tracked to the cabin in the mountains where they found the squaw. They told her John was in trouble and needed all of the gold she had so he could return to her. She walked to the cabin. When they thought she had had time to get the cache opened they burst in to find her calmly sitting on a bunk.

They tried to reason with her, but she paid no attention to them. They took her outside and tied her to a tree near the corner of the cabin where they beat her with their heavy quirts. Tiring of this, they searched the cabin, but finding nothing of value, set it on fire, with her still tied near the flames. She asked for a drink of water. They brought a bucketful and placed it near her. Then taking a cup they told her she could have all she could drink and

be free if she would tell them where the mine was.

They went a short distance away, built a small fire and cooked supper. After they had eaten they returned to torture her some more, but were too late.

The young Indian boy had watched from a hill near by, listening to every word that had been spoken and seeing every move, but he was powerless to rescue his mother.

Next morning after they had eaten, the men had ridden but a short distance when they met the Indian boy who began to complain to them of the treatment he was receiving, saying he had to work long, hard hours in the mine, and all for nothing, so if the men would give him one of their pack horses he would lead them to the mine. They readily agreed, thinking how easily they could kill the boy and recover the horse, once the mine had been found.

UP the mountain they rode. The sun came out like the heat from a blast furnace. They were suffering from a lack of water. Possibly each man gave a few thoughts to the agony the squaw must have suffered, but if he did, no one mentioned it. Mile after mile they rode. The men began to wonder if they were being led into a trap. At mid-afternoon they reached the rim-rock where they could look straight down over a thousand feet to a clear stream of water. They could hear it as it rushed over the rocks. This made their thirst more acute.

The rim-rock made a turn and from where they were the Indian

boy pointed to a small ledge, some fifty feet from the rim, and behind this they could see an opening into the solid rock wall.

"Gold there," he said as he rode on a short distance. Then he dismounted, tied his horse to a tree, moved a large flat rock and secured a long rawhide rope ladder. This he took to the rim. One end he tied securely to a small Juniper and tossed the other end over the ledge. He waited. The men watched him and then the leader said, "Injun, climb down and bring up some gold."

The lad backed over the rim and shortly returned. He held a tobacco sack with his teeth. This was opened and a hand full of shining gold nuggets poured out. The men looked in astonishment and then the leader said, "Go down and hold the end of the ladder, and we will come down."

Soon the four were standing on a ledge possibly ten feet wide and fifty long. The Indian stepped to the mouth of the cave, secured a candle, lighted it and motioned the men to follow. They walked in some distance when the boy placed the candle on a ledge and pointed to a pile of sacks and boxes. The men realized then that this was not a gold mine, but a cache where the spoils of many a stage robbery had been placed for safe keeping.

The lad put his hand in one of the sacks, and drew it forth full of nuggets which he poured into the leader's hand. The other two men rudely pushed him aside so they could better see what was in those bags and boxes.

Silently the boy slipped away, climbed the ladder, pulled it up, coiled it, placed it under the rock, mounted his horse and as he drove the other horses down the mountain, began singing "Toe-buck," the Indian song of revenge.

UPHOLDING THE HANDS OF OUR LEADERS

By GEORGE ALBERT SMITH

of the Council of the Twelve

Address delivered at the Saturday morning session of the 112th Annual General Conference, April 4, 1942, in the Assembly Hall

THIS seems like old times. When I was a new member of the Quorum of the Twelve a group like this used to assemble in this building after every General Conference, and we listened to the instructions of the General Authorities of the Church. The presidents of stakes and associates went back to their fields of labor feeling that they had indeed waited upon the Lord, and not in vain.

I trust that this morning I may be led to say something that will be helpful, because it seems to me that some kind of encouragement is most desirable just now.

There are in the Church of Jesus Christ of Latter-day Saints today 892,080 members. They have been gathering from the nations of the world during one hundred twelve years, in the face of almost constant opposition and often during bitter persecution. We are representatives of those faithful souls who had the courage to face the wilderness and endure privation that they might worship God according to the dictates of their consciences. In 1846, when the Pioneers left Nauvoo, Illinois, and vicinity, they had been stripped of nearly all their possessions. They had been robbed and plundered by so-called Christians. In 1847 they came into this Indian country to find peace, believing that God would overrule their distresses for good, which He did, most wonderfully. In a few weeks the leaders went back to Winter Quarters for the main body of the Saints, and they left Patriarch John Smith, the uncle of the Prophet Joseph Smith, to preside over this section of the country, designated as "The Salt Lake Stake." He was not a strong man; he was rather frail, albeit a man of great faith.

Today, with the world in the condition it is, it seems a wonderful privilege to be called together here, you men who are presiding as the leaders in the stakes of Zion, you men who have been set apart to represent God in the districts in which you labor, and to follow the leaders of the Church who preside over you.

These are perilous times, brethren. I have no doubt that many of you here have seen your sons depart to join the armed forces of the United States and have mourned that it was necessary for them to go. When they return, if they have kept the commandments of God, they will have witnessed His power

and His strength in their preservation. This is not the Church of Joseph Smith or Brigham Young. It is not the Church of any man. This is the Church of Jesus Christ, our Lord. He has given rules to govern it and made them so plain that a wayfaring man, though a fool, need not err in following His teachings; yet there have been those in the Church who have failed, who have fallen by the wayside, who have come under the power of the adversary and surrendered to evil. But those who have kept the commandments of God, those who have stood in the places to which they have been called, those who have been the leaders in Israel from the beginning, who have kept the faith, have been magnified, honored, and sustained by our Heavenly Father until the time came for them to return to their Maker.

I say to you brethren this morning, I say to all of us, because we are all responsible, that here in this room today is the leadership of the Church of Jesus Christ of Latter-day Saints. This group is the one that has been chosen by the Lord to carry on His work and to preside over the organized stakes and missions of Zion. We are permitted to assemble in peace and quiet notwithstanding the terrible conditions in the world. We have been chosen and set apart by those who have the authority to call us to serve. We are in this house that was erected many years ago by faithful Saints. We are here to worship God and to honor Him and to be instructed by Him through His faithful servants.

AFTER these conference meetings are over, you brethren will go back to the stakes of Zion over which you preside. If we have sought the Lord we shall be strengthened, our faith will be increased, our power to direct will be increased, and we will not feel the weakness that possesses men when they are left alone. Rather we will feel the strength and power of our Heavenly Father, for He helps us.

The responsibility that comes to all of us when these honors have been bestowed upon us is tremendous. I hope that none of the members of the Church who have been called to preside in its various departments will feel that they can make it secondary in their lives. You who are here today must know that it is your duty first of all

to learn what the Lord wants and then by the power and strength of His holy Priesthood to magnify your calling in the presence of your fellows in such a way that the people will be glad to follow you.

This is a day of proving ourselves, a day of trial. This is a day when men's hearts are failing them with fear. When the multitudes in the world are asking themselves what the end will be. A few inspired men know what the end will be. The Lord has told us what would occur, in these books that are upon this stand, this wonderful library that I hold in my hand. He has given us the information that we need to adjust our lives and to prepare ourselves that no matter what may transpire we will be on the Lord's side of the line.

When Moses led Israel from Egypt through the wilderness and into the promised land, Amalek attacked Israel at Rephidim. Moses directed Joshua to choose fighting men to protect Israel. Moses, Aaron, and Hur went to the top of a hill overlooking the battlefield. While Moses held the rod of God above his head, Israel prevailed, but when he let his hands down because of weakness, Amalek prevailed. A stone seat was provided and Aaron and Hur held up his hands in order that the blessings of God could flow to Israel that their warriors might prevail and the battle was won. The power of God was upon Moses and remained with him until he had finished his work. When he had the support of his people they too were blessed, and so it has been with every servant of the Lord who has presided over Israel.

How grateful we must all be to see the President of the Church stand here this morning, in spite of physical infirmities and advancing years, and yet with that testimony burning in his heart that God gave to him when he was a youth. He has here testified to us of the power of God which has been made manifest unto him. President Grant has been an example of devotion and a tower of strength in this Church. He has been a friend-maker among the gentiles of the world because the Lord has made him so.

We sit here this morning under the inspiration of his voice, and just as long as the Lord holds up his hands, just as long as he presides over this Church, it matters not how many years it will be, our Heavenly Father will give him strength, power, wisdom, judgment, and inspiration to talk to Israel as they need to be talked to. We, in following his leadership, must be like Aaron and Hur of ancient times; we must uphold his hands, that through him the Lord will let the blessings of heaven descend on us and this people.

His counselors will likewise be blessed, and they will be united together and they will carry on, and when they are united in the things pertaining to the gospel of Jesus Christ, they will be our leaders and our directors, and we will do well to listen to their voices and follow the example that they set us in all righteousness.

This morning hundreds of thousands of your associate members of the Church would like to be here. Yet out of our entire Church membership we are permitted to be present. But with this group rests the leadership of the Church, and if we wait upon the Lord as we should, if we have come here with the spirit of worship, if we have set aside our personal affairs to make first the kingdom of God and His righteousness, we will go from here renewed in strength and power; the assurance will increase in us that this is God's work, and we will have strength in the communities in which we reside and preside, to say, "This is the way of the Lord; walk in it," and the people will know by the spirit that we possess that we are really His leaders.

Brethren, it is no trifling affair. You cannot neglect the business of the Church, as the presiding officers of the stakes of Zion, and expect the Lord to carry on. He desires to do it through you. You have been given divine authority. It comes through only one source, and that is our Heavenly Father. He will expect each of us wherever we go, when this conference is completed, to hold the banner of righteousness aloft and teach by example as well as precept those to whom we minister, the gospel of Jesus Christ our Lord.

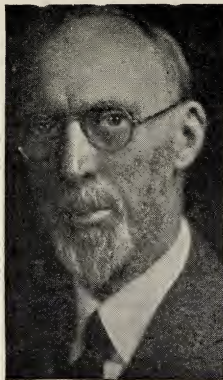
The world is in a serious condition, but we need have no fear if we do what the Lord has asked us to do. This is His world. All men and women are subject to Him. All the powers of evil will be controlled for the sake of His people, if they will honor Him and keep His commandments; He has told us that in the latter days conditions would be such that people will be in fear and doubt. He has told us that the time would come when the elements would not only threaten but also that men would hate one another and seek to destroy one another and that the wicked should slay the wicked. When we see the condition that is in the world today, how grateful we ought to be that our forebears were called from the midst of the nations and guided into the gathering place of the Saints in the tops of these everlasting hills. We should prepare to send forth sons and daughters, keeping the commandments of God, to preside in the various departments of the Church, not only in the organized stakes, but as missionaries in many parts of the world where stakes are not yet organized.

The missionaries of this Church should be as a light set upon a hill wherever they go, and they will be if

they keep the commandments of the Lord. They will be able to teach the truth if they are worthy of the companionship of that sweet spirit that comes from our Heavenly Father.

Upon us who remain at home, those that are holding positions among the organized stakes of Zion, who have been called to teach and guide not only by precept but by example, upon us devolves a responsibility that our Heavenly Father will hold us accountable for, and if we will but do our best, He will bless us in it.

No matter whether the clouds may gather, no matter how the war drums may beat, no-matter what conditions may arise in the world, here in



GEORGE ALBERT SMITH

the Church of Jesus Christ of Latter-day Saints, wherever we are honoring and keeping the commandments of God, there will be protection from the powers of evil, and men and women will be permitted to live upon the earth until their lives are finished in honor and glory if they will keep the commandments of our Heavenly Father.

When you return home from this conference, remember the things that have been said here by those who have been called to speak. Remember the testimonies of truth that have been borne in your hearing, and in addition, know that God has given to you a great library of scripture and instruction for your guidance that has accumulated during the ages and He will add to it in the future just as rapidly as we fulfill His desires in the things that are already revealed.

God lives. Jesus is the Christ. The Church of the Lamb of God is upon the earth. The power of the holy Priesthood is here, and no evil power can stay its progress. It remains for us to demonstrate whether or not we will do our part and merit exaltation.

As I stand here in humility before you, I realize the blessings that the

Lord has bestowed upon me, one of the weakest of your number, frail in physical strength. When I recall the many blessings that have come to me through my forebears who have been faithful, I realize what they are expecting of me, honored as I have been, I feel my limitations and the necessity of drawing near to the Lord, I desire the fellowship of my brethren and sisters in this Church.

There are none of us but will make mistakes, not any of us but will fail to interpret some things properly; but if we will do our best, if we determine in ourselves to be what God would have us to be, if we will set our own homes in order, and then go forth to set in order the departments of the Church in which we are called to minister, our Heavenly Father will be with us to guard us, and the strength that we need will be with us, but without His guidance we will not succeed.

I pray that the Spirit that directs those who keep the commandments of our Heavenly Father may be with us always, that we may have power to understand, that we may have the strength to resist the temptations of the adversary, for we will all be tempted, that we may be able whatever the circumstances may be to place our all upon the altar, as many of our forebears have done, and say to our Heavenly Father, "Whithersoever thou desirest me to go, I will go."

In the stakes and wards in this Church, you men must be towers of strength among the people all the time. You must be what God intended you to be when He gave you the authority that has been conferred upon you. You must be willing to make the sacrifices; and when I say you, I mean all of us. That will be required of us in order that we may be worthy to hold our places among the children of men, and if we will do that, men and women everywhere seeing our good works will be constrained to glorify the name of our Heavenly Father. It is not the position that we occupy that gives us power; it is righteousness that gives us power; it is keeping the commandments of God that will give us understanding. Having been set apart for some particular duty, will not be sufficient; but having been set apart, if we are worthy, the Spirit of God will dwell in us, and we will be among the people as a light to guide their footsteps, and they will know that the leadership that is with us is of our Heavenly Father.

I DESIRE with all my heart to be worthy of the position to which I have been called. I desire to be worthy of the companionship of my associates in the leadership of the Church. I here desire to thank my brethren, President Grant and his counselors, the members of the Quorum of the Twelve, the First Council of the Seventy, the Presiding Bishopric, and those who have been called to

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GEORGE F. RICHARDS

The IMPORTANCE OF GENEALOGICAL AND TEMPLE WORK

By GEORGE F. RICHARDS
of the Council of the Twelve

Address given in the Saturday afternoon session of the 112th Annual General Conference, April 4, 1942, in the Assembly Hall

BEFORE the Savior took leave of His disciples in Jerusalem He promised them that He would send the Holy Ghost after He had gone. That promise was fulfilled, as you know. The brethren and people had a wonderful pentecost.

The first temple built in this gospel dispensation was dedicated on the 27th of March, 1836, in Kirtland, Ohio. The Sunday following, on the 3rd of April, while the Prophet Joseph and Oliver Cowdery were in the temple they had a wonderful manifestation. The Lord appeared to them; the veil was taken from their eyes; they saw Him and heard Him. Among other things, He accepted of the dedication of that house and the sacrifices made by the people who in their poverty had in a very short time erected the building and had it ready for dedication.

After this vision closed, Moses the prophet appeared to Joseph and Oliver, and conferred upon them the keys of the gathering of scattered Israel from the four quarters of the earth, and the return of the lost tribes from the north.

And when this vision closed, Elias, who lived in the days of Abraham, appeared and conferred upon them the keys of the Abrahamic dispensation, saying that "in us and our seed will all the nations of the earth be blessed."

And then appeared Elijah, the prophet, who said he had come in fulfillment of the prediction of Malachi, saying that before the great and dreadful day of the Lord should come He would send Elijah the prophet to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole world be smitten with a curse. Said he: "Therefore I commit unto you these keys, and by this ye may know that the great and dreadful day of the Lord is nigh, even at your doors."

This was a wonderful pentecostal occasion in this dispensation.

This conference is peculiar, and I suppose before it is over it will be a veritable pentecost. Not such as those had in the primitive Church and those in the early rise of this Church, perhaps. I sincerely hope, however, that the Spirit of God will be poured out upon us, and its power be made manifest, that we will all be satisfied and feel that it has surely enriched our souls to be in attendance at this conference.

In the time allotted to me to speak on this occasion, I have thought to speak upon a subject, the most glorious of all gospel subjects, in which is involved one of the greatest, if not the greatest, responsibilities that God has placed upon us as a people, that of looking after our kindred dead.

I call your attention to the statements of the Prophet Joseph to the Saints, recorded in the Doctrine and Covenants, and known as the 128th section. In the 17th verse of that section He speaks of baptism for the dead, and says: "This most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead." And as you know, brethren, baptism and confirmation are necessary to man's salvation—the door into the kingdom. There are other sacred, saving ordinances of the gospel that we might say are on a par in necessity for men's salvation; they are for the living and for the dead. We are not called upon as members of the Church to do genealogical research and temple ordinance work—as we are called to go out into the world to preach the gospel, but we have the responsibility pertaining to our kindred dead, and we are urged to do our duty to them, as we are urged by those in authority, to attend to our other religious duties—the payment of our tithes and the keeping of the Word of Wisdom, the attending of our sacrament meetings, our quorum meetings, to our prayers, etc. This responsibility is one that the Lord has placed upon us. The Prophet Joseph has left on record this statement among his gems, *Compendium*, page 284:

The greatest responsibility in this world which the Lord has laid upon us is to seek after our dead.

To seek after our dead means to find them out by genealogical research, to obtain the information regarding them that will identify them from all other people bearing the same name. A perfect identification is to have the individual's full name, also the day; month, and year of his birth; the town, county, and state where he was born; the date of his death; the name of his father and mother; and, if it is a married man, his wife's name; and, if it is a married woman, her husband's name. We regard this as complete identification. However, we do work for people where we are not able to obtain complete information. As you know, brethren, this information must be had concerning our dead before we can go into the temple and do the work for them. It places the principle of genealogical research, so far as our dead are concerned, on a par in importance with the temple work which we do for them. And when the Prophet says, "The greatest responsibility in this world that God has placed upon us is to seek after our dead," it means the responsibility of finding them out by genealogical research and then going into the temple and receiving for them those saving ordinances.

You will notice that the 110th section of the Doctrine and Covenants, from which I have quoted, is an account of what we call the pentecost of this dispensation. An account is there given of Elijah's appearing and committing to Joseph and Oliver the keys of turning the hearts of the fathers to the children, and the hearts of the children to the fathers. About the time of this manifestation—which was on the 3rd of April, 1836—the spirit of Elijah seemed to be abroad among the people of this world. I am told that the Parliament of Great Britain in that very year made provision for the keeping of certain records throughout the empire. Those records were to have the information that would identify the various individuals, just such information as we need in our temple work and in our genealogical research work—records of birth, of baptisms, of marriages, death, and burials.

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The Necessity of Working on Our Own

LINEAGE

By JOSEPH FIELDING SMITH
of the Council of the Twelve

*Address delivered at the Saturday
Afternoon Session of the 112th Annual
General Conference, April 4, 1942, in
the Assembly Hall*

SINCE the beginning of this Conference I have had a number of thoughts and I would like to add a few words along the line that was presented by Brother Richards this afternoon.

In His justice the Lord grants every man an opportunity of salvation. If he does not get that opportunity here, provision is made for him to hear and accept, if he will, the gospel in the spirit world. We are not going to save—perhaps I ought to say exalt, because usually when we use that term salvation we mean exaltation—we are not going to exalt all the inhabitants of this earth, and they are not all going to find a place in the celestial kingdom of God—very few in fact of the great mass of humanity will reach exaltation. We reach that conclusion based upon the words of the prophets and the words of our Savior himself:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14)

Now destruction means, as I understand it, banishment, or to be shut out of the kingdom of God and have to dwell somewhere else.

It is our opportunity in this dispensation, and our privilege and duty to spend our time in searching out our dead. We are of the house of Israel. We learn that through revelation, and that being true, then we reach the conclusion unless we have been adopted through the gospel and were gentiles, that our ancestors were also of the house of Israel. In other words, the promise made to Abraham that through the scattering of his seed all nations would be blessed, has been fulfilled, and our lineage has come down generation after generation through the loins of Abraham and the loins of Israel. Therefore our fathers are more likely to receive the gospel if they did not hear it in this life, to receive it in the spirit world than are those whose descendants are not in the Church, and who refused to receive the gospel here. It seems to me this is a logical conclusion.

Now, some members of the Church have wondered just what was meant by the words of the Prophet, that we without our dead could not be made perfect. Will not a man who keeps the commandments of the Lord, who is faithful and true so far as he himself is concerned, receive perfection? Yes, provided his worthy dead also receive the same privileges, because there must be a family organization, a family unit, and each generation must be linked to the chain that goes before in order to bring perfection in family organization.

Thus eventually we will be one large family with Adam at the head, Michael, the archangel, presiding over his posterity, according to that which is written in the Scriptures. This he will do under the direction of the Holy One of Israel, for so it is revealed in the Scriptures:

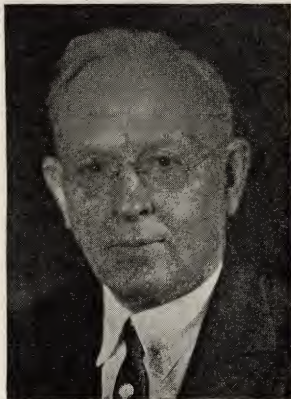
That you may come up unto the crown prepared for you and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

I think we ought to get that clearly in our minds because there are those who are trying to stir up trouble among the Latter-day Saints today by teaching doctrines that are not in accordance with the revelations of the Lord, and maintaining that Authorities of the Church who have gone before taught doctrines which they did not teach. So we must have it understood clearly that while Adam will preside over his posterity as Michael, the prince, and as he will hold the keys of salvation, as he does, all of that will be under the direction of Jesus Christ, the Holy One of Israel, for Christ is greater than Adam.

We are taught in the gospel of Jesus Christ that the family organization will be, so far as celestial exaltation is concerned, one that is complete, an organization linked from father and mother and children of one generation to the father and mother and children of the next generation, and thus expanding and spreading out down to the end of time. If we fail to do the work, therefore, in the temples for our dead, you see our links in this chain—genealogical chain—will be broken, we will have to stand aside at least until that is remedied. We could not be made perfect in this organization unless we are brought in by this selective or sealing power, and if we have failed to do the work for those of our line, who have gone before, we will stand aside until somebody comes along who will do it for us; and if we have had the opportunity and have failed to do it, then naturally we would be under condemnation, and I think all through eternity

we would regret the fact that we had failed to do the thing that was placed before us to do and which was our duty in the salvation of the children of men.

Another thing that I would like to say: Some of us get so enthusiastic



JOSEPH FIELDING SMITH

over this temple work that we are not willing to abide by the rules and the regulations, and to confine ourselves to our own line, but we want to spread out into the other fellow's line, and we want to do the work because we readily find names that belong to somebody else, and that method of work for the dead is not permissible. It is all right to help others do their work, if we do that with proper consent, but each family group is entitled to do the work for their particular line.

One more thought in regard to this work of salvation: A great many people are very anxious to do work for friends, and this thing has been carried to an extreme. We do not need to worry ourselves very much about friends. A man came to me a few days ago and presented two lists and said he wanted to do the work for these people because they were his friends. The oldest man of the group was born in 1710, and his children were born between 1730 and 1740, yet he called them his friends. Now we should confine our activities to our own line. If there is a good reason for doing the work for somebody who had befriended us, somebody who would have accepted the gospel but did not have the opportunity and who has no relatives in the Church that is a different matter, and we may be privileged to do the work, but we need not be over-

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"HAD WE LISTENED TO THE PROPHETS"

By STEPHEN L RICHARDS

of the Council of the Twelve

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

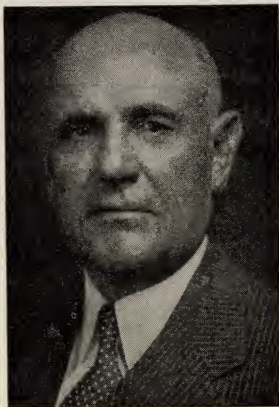
THESE lines from a poet were not penned to herald Easter morn, although they might well have been. They were written to announce the advent of a new gospel dispensation. They also appropriately symbolize the resurrection of the Christ. When His bruised and wounded body arose from the sepulcher and put on the radiant garb of immortality, it was in truth the dawning of a new and brighter day for all the world.

That event was the central fact in the life of the Savior. For it He was born; to prepare for it He lived His matchless life; to substantiate its efficacy for all men, He endured more sorrow than any other, a crueler death, carried a heavier burden—all to demonstrate the supreme happiness and the most transcendently beautiful and desirable thing within the attainment of humankind—eternal life.

The Easter we celebrate this day in the Christian world, together with substantially all other aspects of the life and ministry of the Redeemer was foretold by the prophets. I have counted two hundred twenty-two verses of scripture from the Bible alone which deal in a prophetic way with our Lord Jesus Christ. Surely there is significance in this voluminous foretelling of the greatest thing in history. I look upon it as the supreme vindication of prophecy and the prophets. The Savior might have lived, died, and done His work without prediction of His coming, but it is evident that that was not the plan. Being the author of faith, He caused that sacred principle to be introduced as the premise for His appearance in the flesh, and He left it with men as the cornerstone in the foundation of His gospel. From it I draw the meaning of this hour.

To the followers of Christ everywhere I pose this question: Has anyone truly Christian faith who does not believe the prophets? I suspect that some may not care to answer the question, even to themselves, but I know of no better way

Address delivered on the Church of the Air service for Sunday Morning, April 5, 1942, in the Salt Lake Tabernacle, Temple Square, Salt Lake City.



STEPHEN L RICHARDS

of testing our real allegiance to Christian principles.

The prophets have had vital messages for us in days that are gone, as they have in the critical days that are here. Had we understood and believed their words, many of our difficulties might have been averted. They have given us counsel on every phase of our living. They have told us the things that would make for happiness and success, and they have pointed out the courses which lead to misery and failure. We should be deeply interested in their words now, as we are searching for causes and remedies, and when we are so urgently in need of formulas to unite and solidify our people and our efforts in the Herculean task before us. Painful as it may be, we must admit our mistakes before we can rectify them.

Most of our people recognize the necessity for spiritual support in this war. I believe there is no higher spirituality than that which is mani-

fested in prophecy and also in its acceptance. God speaks through His chosen servants. If we do not listen to them, it is likely we do not really hear God at all, although I do not mean in any degree to deprecate individual communion with our Father through prayer. I have in mind divine pronouncement of principles and laws for the guidance of men and nations.

This war began among Christian nations. It is true that China and Japan were involved before its outbreak, but its foundations were laid among peoples who had the Bible and, professedly at least, the churches of Christ. Had they listened to inspired prophets, it and many preceding wars would never have been begun. In the first place, they would have been convinced of the necessity of adopting principles governing international relations which would have averted conflict, and in the second place they would have known from the beginning the futility of war. Wars have been fought before to end war, and mankind should have learned long ago that the war serum injected anywhere in the body of the universe is wholly ineffective as an antitoxin for the malady of human conflict. Surely it is time for investigation to be directed along other lines to isolate the bacteria of this disease and provide a cure.

Now as I see it, those engaged in such investigations have become so engrossed in the use of microscopic technological methods that there has developed an adversity to the simple, obvious formulas which, whenever actually tried, have proved effective. Not long ago I heard a prominent scientist declare that science would end war. He said that scientific genius would devise such terrible killing devices that men would be afraid to go to war. This I doubt, first, because the defense can call to its aid the same science as the offense, and secondly, because I believe that fear will never be an adequate deterrent. We have record of wars resulting in the complete extermination of the opposing hosts, but I don't know that anybody looks

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RICHARD R. LYMAN

WHO WILL WIN THE WAR

RICHARD R. LYMAN

of the Council of the Twelve

Address delivered at the Saturday afternoon session of the 112th Annual General Conference, April 4, 1942, in the Assembly Hall

IN these days it is pretty difficult to think of anything besides war, and the great question is, Who is going to win the war? I have here a clipping from *The Deseret News* of February 5, 1942. The heading is, "The most healthy will win the war." Dr. Ray Lyman Wilbur expresses these views:

The people with the most health, the people with the most vigor, and the people with the most fitness and sobriety, training, and devotion to the common cause are the people who are going to win this war. America must throw off its night-clubbish habits, its loose thinking and health-destroying tendencies if America is to be on the winning side.

We educators know that the easiest way in the world to lose a football game is to have a team that breaks training rules and only half prepares for the contest. If we the Americans are to be the winners in this great contest, we must begin training, and we must begin that training now. There is no way to escape the fact that health will win this war for some people. God grant that that people may be the people of our own country.

Of the first two million men to go through draft examination, 900,000—think of it, 900,000, nearly half—were found to be unfit for military service because of physical, mental or moral defects.

WHICH? BEER OR THE BIBLE

I CREATED a real sensation in Ogden some years ago. I had seen in the morning paper a picture of the members of the American Legion marching down Woodward Avenue in the City of Detroit where I marched in my boyhood with my classmates and shouted vigorously for the football team of the University of Michigan. The paper said members of the American Legion were marching down Woodward Avenue swinging their bottles and shouting for beer. And so I said to the congregation in the Tabernacle, "Where are the people of the United States going, and what are they doing? Are they following the lead of those who are swinging their bottles and shouting for beer, or

are they following the example of the Pilgrim fathers who remembered the Sabbath day to keep it holy, and with bowed heads, Bible in hand, wended their way to their places of worship."

HAVE WE FORGOTTEN GOD?

ABRAHAM Lincoln set apart the 6th of September, 1863, as a day of fasting and a day of prayer. He said:

I do this with the hope that the people of our nation will assemble in their various places of worship and that they will go down upon their knees around their own hearthstones and appeal to our Heavenly Father for our now war-torn country to be restored to its former condition of happiness and peace. . . . Our nation has had a growth and a development the like of which no other nation has known in all the history of the world, but the difficulty with us is we have forgotten God.

Does that condition prevail throughout the United States of America today? The motto of our country is: "In God We Trust." Do we do it or not? Everywhere we sing,

Long may our land be bright
With freedom's holy light,
Protect us by thy might,
Great God, our King.

FAMILY PRAYERS DAILY

ROGER W. BABSON says that we have in our country today men who are empire builders, men who are standing at the head of great business institutions, and he says, that some of these men ridicule religion. Then he adds, "These very men are indebted for all that they possess to the family prayers which were once held daily in the homes of their fathers."

Have the people of our country forgotten God? Benjamin Franklin arose in our Constitutional Convention and said, "Mr. President," and he looked into the face of the chairman, George Washington:

Mr. President, our blood is hot. I see we are not going to be able to agree. It looks as if we may not be able to devise a satisfactory Constitution. I move you, therefore, Mr. President, that we do now adjourn for a period of five days, and that

when we reconvene we appoint a chaplain, and I am astonished, Mr. President, that no one has thought of this before. When we were in our mighty conflict with Great Britain we met in this very hall daily, and daily we made our appeals to Almighty God, and you all realize that our appeals were heard, our prayers were graciously answered. Is it possible that in these few short years we have forgotten God, our powerful Friend? Is it possible that a nation can be born, that a constitution can be drawn up without the help of divine Providence, when not even a sparrow can fall to the ground without His notice?

THE GREATEST DEMOCRACY IN THE WORLD

NO man can accomplish much if he has only one pair of hands with which to work. No man, as the president of a stake or the bishop of a ward, or at the head of any other institution, can accomplish very much if he tries to do all the work himself.

I have said a good many times to many great thinkers, great readers, wise men and scholars that we have in the Church of Jesus Christ the greatest and most perfect democratic organization in the world. And I have met no man yet who did not concede that this statement is correct.

Now, brethren, you who are in the presidencies of the stakes, your first and most important duty is to call together regularly and frequently those who belong to your organizations and assign definitely to every man and to every woman his or her duty, and to check up carefully and frequently to see that the work assigned is done. I say again no human being can accomplish much if he works only by himself, if he has but one pair of hands with which to toil. Your accomplishments will be great if you bring together often all those in your organizations and have them do real team work.

MEET, PLAN, AND PRAY

YOU are to meet with your fellow workers to do two things—plan and pray. The arm of flesh is weak; the amount of strength in any human being is limited, but when a human being, however weak, however small,

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"If Ye Are Prepared Ye Shall Not Fear"

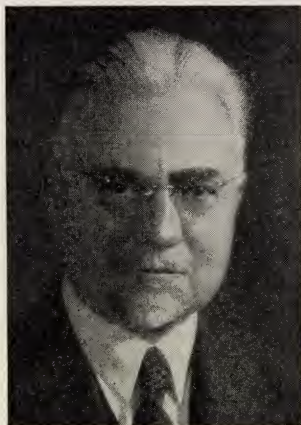
By JOHN A. WIDTSOE
of the Council of the Twelve

THE present unhappy infernal conditions of the world are daily before us and our people. We cannot forget them. The incomprehensible folly of humanity bewilders us. All Israel are anxious and troubled. Some face the day in fear. Many are filled with premonitions and forebodings. To cure this condition; to steady the pulse of our people; to teach the ultimate conquest of right over wrong, may be our immediate problem. Of all people in the world we should and can see most clearly in this dark, man-made chaos. We have the light. We must see the happy destined end from a dark and corrupt beginning. The Lord has spoken, and foretold the calamities of the last days; but He has also declared that He is the Master and that He and His righteous people will triumph over all evil. The Lord is never defeated.

Questions, conjectures, and speculations are rife among the people. Some ask, "Is this Armageddon?" Others, "Will the Savior come when this war is over?" Yet others are busily engaged in proving that present events, countries, men, and even dates, may be read into the prophecies of thousands of years ago. To all such questions there is but one answer: We only know that this is the dispensation of the fullness of times, the Saturday evening of the earth's temporal existence. These are the "last days," days of much commotion, to be followed by the millennium and the presence on earth of the Lord Jesus Christ who will "put all enemies under his feet." We know that the coming of the Lord is nigh, but He has warned us that "the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes." (D. & C. 49:7) All that has been set forth in great clearness in the revelations to the Prophet Joseph Smith and his successors. There is no benefit in prying beyond the revealed word of the Lord.

A passage in the Doctrine and Covenants foretells and explains the sorrows of the "last days," and it

Delivered at the Saturday afternoon session of the 112th General Conference, April 4, 1942, in the Assembly Hall.



JOHN A. WIDTSOE

summarizes the message of the Lord to His latter-day people concerning these times of sadness. (D. & C. 63:32-34)

I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man; and the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire.

Fear, which "shall come upon every man," is the natural consequence of a sense of weakness, also of sin. Fear is a chief weapon of Satan in making mankind unhappy. He who fears loses strength for the combat of life, for the fight against evil. Therefore, the power of evil ever seeks to engender fear in human hearts. In this day of sorrow, fear

walks with humanity. It directs, measurably, the course of every battle. It remains as a gnawing poison in the hearts of victors as of the vanquished.

As leaders in Israel, we must seek to dispel fear from among our people. A timid, fearing people cannot do their work well. The Latter-day Saints have a divinely assigned world-mission so great that they cannot afford to dissipate their strength in fear. The Lord has repeatedly warned His people against fear. Many a blessing is withheld because of our fears. He has expressly declared that men cannot stop his work on earth, therefore, they who are engaged in the Lord's latter-day cause and who fear, really trust man more than God, and thereby are robbed of their power to serve.

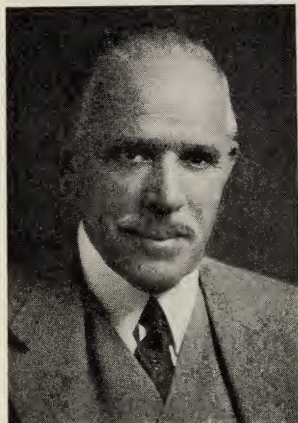
THE key to the conquest of fear has been given through the Prophet Joseph Smith. "If ye are prepared ye shall not fear." (D. & C. 38:30) That divine message needs repeating today in every stake and ward. Are we prepared in surrender to God's commandments? In victory over our appetites? In obedience to righteous law? If we can honestly answer yes, we can bid fear depart. And the degree of fear in our hearts may well be measured by our preparation by righteous living, such as should characterize Latter-day Saints. To the handful of believers at the opening of this dispensation, the Lord gave this glorious promise:

Fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. (D. & C. 6:34)

Speaking to the Church about the events of the last days, the Lord said, "The wicked shall flee unto Zion for safety." Since Zion is wherever the pure in heart are, I like to read into that inspired saying, that there is safety wherever the people of the Lord live so worthily as to claim the sacred title of citizens of the Zion of our Lord. Otherwise the name Zion is but an empty sound. The only

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RESPONSIBILITY *of the* MELCHIZEDEK PRIESTHOOD



JOSEPH F. MERRILL

By JOSEPH F. MERRILL
of the Council of the Twelve

Address delivered at the Saturday evening session of the 112th Annual General Conference, April 4, 1942, in the Assembly Hall.

IN a very real sense, brethren, this is a remarkable gathering. There is assembled here what I think we in truth may say is the most favored group of men in all the world. In a body of this size no other similar assembly could be had anywhere on the face of the earth. There are here the leaders of the Church and of the stakes of the Church, God's Church. We all know that. Not one of us has a particle of doubt about that. Because we have been privileged to come to the positions that we occupy and to function therein, I think we are wonderfully favored of our Father in heaven.

Bishop Richards this afternoon spoke about the Aaronic Priesthood. If I may, I would like to speak a few minutes about the Melchizedek Priesthood. It is the Priesthood, of course, that, in a sense, makes the Church. To preside over, to guide and direct the Priesthood, is the chief responsibility of us who are assembled here; and particularly do the presidencies of stakes have the responsibility of presiding over and directing the labors of the Melchizedek Priesthood in their stakes.

It was nearly five years ago, in answer to a question, that President Grant reminded the Council of Twelve that they constitute the General Priesthood Board of the Church; and President Clawson, I remember, said President Smith gave the same answer once during his administration. The Council of Twelve began to think, after that remark of President Grant's, a little more intently of their responsibility for the welfare of the Priesthood of the Church, particularly the Melchizedek Priesthood quorums thereof, and so

they began to work. And there was announced, in the issue of *The Improvement Era* four years ago last December, what was, according to the headlines of the article, a new Priesthood plan. Well, there was nothing new in principle about it; however, its title was intriguing, and I presume that all in the stakes who had any responsibility for the Melchizedek Priesthood read the article.

Now, in response to a petition of the general Sunday school board, and in accordance with what had been the expressed wishes of some members of the Council of the Twelve the Priesthood classes, Melchizedek and Aaronic, were taken out of the Sunday schools. I think this was a good move. The Priesthood classes of the Church, particularly the Melchizedek Priesthood classes, had grown to believe that to be active in the Priesthood quorums was to attend the weekly or the monthly meetings of the quorum; and if that was done one was considered to be wholly active. We seemed to have forgotten the fact that in this Church we get joy through activity. When we attend our class, sit quietly, and listen to somebody conduct the lesson, then get up and go away, the amount of activity in which we engage is extremely small.

In taking the classes of the Priesthood groups and quorums out of the Sunday school, it was not designed, at all, to say the class work was not important, but it was designed to emphasize another feature that had become more or less quiescent—the feature of activity; and so since that time the Council of Twelve, together with the other general Priesthood authorities of the Church, as they have gone out through the stakes, have been very insistent in urging the presidencies of stakes—because they are the responsible officers in the stakes—to look carefully to the supervision and guidance of the work of the Priesthood. No more responsible work, no greater

obligation exists in the stakes than that of properly supervising the Priesthood quorums.

There has been a great deal of effort spent, in the last four years, in trying to improve the activity of Priesthood quorums, particularly of the Melchizedek Priesthood quorums, but the progress has been rather slow. Though I think that if we compare the results today and judge our reports with the reports that were obtainable at that time, we will see that there has been improvement; and yet it is rather disappointing, when we come to realize what the Priesthood means and what it is, that improvement has not been more rapid.

Of course, we realize this fact, that all of this work is wholly voluntary. There is no such thing as force in the Church. There is no desire to use force, even if it could be used. It is love that is the dominating factor in the Church, and it is through love that we have been trying to get our brothers to feel, to a greater degree than they did in the past, their responsibilities as holders of the Priesthood. To be ordained to the Priesthood, in itself, may bring no blessing; It may bring condemnation. It gives an opportunity, a wonderful opportunity, in the light of the real truth in the circumstance, for personal growth and development. So an individual who is privileged to receive the Priesthood has been honored with a very great opportunity.

NOW, what we have been trying to do, brethren, as you know, is to emphasize the need of improving that opportunity, in order that we might live more acceptably to our Father in heaven. As a means of stimulating that activity, a committee was set up in every stake—the stake Melchizedek Priesthood committee—and it was advised that a member of the stake presidency should be chairman of that committee, the thought being to emphasize

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AN HUMBLE AND A CONTRITE HEART

By CHARLES A. CALLIS
of the Council of the Twelve

Still stands Thine ancient sacrifice, an humble and a contrite heart.

AMONG the cardinal virtues of the gospel is the praiseworthy virtue of humility. To a certain king of Israel, whose power was waning before the "pride that goeth before a fall," the prophet Samuel said: "When thou wert little in thine own sight, the Lord blessed thee." I interpret humility as being strength. Humility expresses itself in lowly service, in volunteering for any service which will ameliorate the conditions, particularly the spiritual conditions of mankind. Humility does not mean to grovel, to be a sycophant. Humility is inward strength outwardly expressed in good works. Great souls attain to humility.

The Apostle Peter said:

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

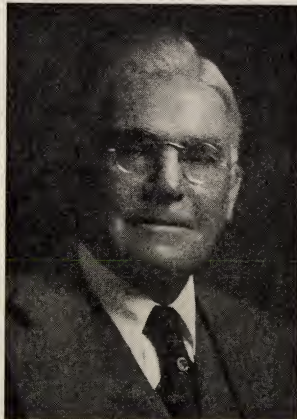
Casting all your care upon him; for he careth for you.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. . . . (1 Peter 5:6-8)

Are the American people great enough to be humble? If this nation and all mankind had humbled themselves beneath the mighty hand of God, there would have been no war. Humility would have found beautiful expression in noble deeds.

Charles Evan Hughes gave this definition of Christian character: "Faith without credulity, conviction without bigotry, charity without condescension, courage without pugnacity, self-respect without vanity, humility without obsequiousness, love of humanity without sentimentality, and meekness with power." When Chief Justice Charles Evan Hughes retired from his exalted position, the Supreme Court was weakened, and this republic was made poorer.

Consider the example of Moses. He was the great lawgiver of Israel, filled with courage and faith. The miraculous, the statesmanlike work that he accomplished, the deeds that he performed, stamp him as the foremost statesman of any age of the world, excepting always, of course, the Lord Jesus Christ. Of a people steeped in slavish bondage he made a nation. He breathed into them, as someone has said,



CHARLES A. CALLIS

the immortality that made them a great nation. And yet he was a meek man; nevertheless he was strong.

One time the children of Israel committed sin, and Moses said to them: "I am going up in the mount to talk with God and make atonement for your sins." Oh, I love that word, "atonement." The atonement of the Savior—without that there would have been no vitality, no purpose in any of the principles of the gospel, for it gives life to every doctrine of the everlasting gospel. Listen to this:

And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. (Exodus 32:31, 32)

Unparalleled love, the spirit of the holy Priesthood, humility, meekness with power, exemplifying the love of the Lord Jesus Christ! He didn't even want to survive the people. If they were eliminated, if the punishment of God destroyed them, he, too, was willing that his name, yea, his life, be blotted out with the people he loved and led and made, for he carried them as a father carries his child. He smote the rock out of which gushed the water.

Address delivered at the Saturday evening session of the 112th Annual General Conference, April 4, 1942, in the Assembly Hall.

With miraculous power he divided the waters of the Red Sea; but as he stood upon the mount, pleading with God for the Israelites, he reached sublime heights; he touched divinity!

That is the spirit that should characterize the holy Priesthood. If we work in humility, become little in our own sight, more than we are now, and seek the good of others I testify to you that there will be added power to our labors, and sinners will be brought unto Him. The Savior said:

. . . Whosoever will be great among you, let him be your minister;

And whosoever will be chief among you, let him be your servant. . . . (Matt. 20: 26, 27)

Christ was called the suffering servant:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

The man who communed with Jehovah, Joseph Smith, was meek but had great power. Enshrined in that power was love for his people and for the gospel of Jesus Christ. When the West was opened unto him, when he saw there a refuge for himself and his people, yet for fear of drawing down upon the people he loved (who would be temporarily left in Nauvoo) bitter persecution, mobocracy, and cruel punishment, he voluntarily relinquished the means of escape and said: "I go as a lamb to the slaughter. If my life"—note that, brethren—"if my life is of no value to my friends, it is of no value to myself."

That is the yardstick by which we should measure our lives: How much are we worth to our fellow citizens, to the people of the Church, to our country? That is the true measure, for the best of life is expressed in service to others.

God grant that the American people—that includes us—may rise to higher eminence by clothing ourselves with humility, and humbling ourselves under the mighty hand of God. I testify to you that if this nation and all the world would repent, as Nineveh did, from the greatest to the least, and serve God, the horrors of war would soon disappear. This is my testimony, in the name of Jesus Christ. Amen.

"WHOM SAY YE THAT I AM?"

By ALBERT E. BOWEN

of the Council of the Twelve

Address delivered at the Sunday morning session of the 112th General Conference, April 5, 1942, in the Upper Room of the Salt Lake Temple.



ALBERT E. BOWEN

OUR meeting here this morning seems hopelessly discordant in its purpose with current, all-enveloping happenings. We gather to worship the God of love in the name of His Son, the Prince of Peace. And even as we speak, the whole world is ablaze with the devouring flames of war. At this instant, in far-away places men are locked in a death grapple.

Both in its scope and portent the present conflict dwarfs what we heretofore, out of tribute to its magnitude, have styled the World War, as that eclipsed the wars which had gone before. Scarcely is there a land some of whose citizens have not forfeited their lives. In all the earth, as it was in Ramah, there is heard the voice of lamentation: "Rachel weeping for her children refused to be comforted for her children, because they were not."

But we are not met here for mourning, nor to commiserate with ourselves. We are not even convened to call down fire from heaven to consume the adversaries of our country. We are come together, both within these walls and beyond them so far as the spreading ether waves reach out and bring us into communion, to refresh ourselves in the faith that God lives and directs the destinies of this world and of men and of nations; to remind ourselves again and to draw sustaining power from the assurance that in this world there are such simple elementary principles as right and wrong and that in their unending struggle for supremacy right will always triumph.

We should accordingly be composed in our feelings. Though none of us can penetrate the gloom and see what lies beyond, we know that this war, like others that have gone before, will come to an end. Then we shall want our farms and our businesses and our trades the same as before. We should hold on to them, and, so far as may be under the limitations and restrictions imposed by the times, keep everything productive. We cannot give way to despair.

We must likewise sustain our country to the full measure of the requirements of loyalty and patriotic devotion. The nation is now at war.

We dare not lose that war, for its loss would mean the end of liberty as we have come to esteem it. It could mean loss of the right to meet and worship as we are doing now. We may have a major task to preserve freedom as we have known it even with the war won. With the war lost we should have no chance at all. We of this Church have a particular regard for freedom under the protection of law. With us it is a religious tenet. We have vivid and unhappy memories of the misery and the suffering that follow when men in blind fury defy the restraints of law and act on their own caprice. We recognize the right of men in the exercise of their freedom of choice to reject the very commandments of God. Only a free soul is fit to enter His kingdom. Men must learn here to live as free men and to apply the restraints which true freedom imposes to be fit for the heavenly realm. Hence we are unalterably opposed to the attempt of any nation or man or group of men, foreign or domestic, to take away or destroy or abrogate the freedoms guaranteed under the law of our land.

SEATED behind and around me are the men who hold the principal offices in this Church. I doubt if there is one of them who has not now in the armed forces sons or grandsons or brothers or other near kindred. Some of these have already made the supreme sacrifice. They, with the membership at large, sustain the government, purchase its bonds, contribute to it their substance and give it their fealty.

We abhor war with all its savagery, its human wastage and its moral degradation. But war is here and since the principles of liberty are at stake, challenging the very

purposes of God, my faith is that they will be rescued, though at what cost of blood and treasure I know not.

Abraham Lincoln fully believed that the Civil War was the price this nation had to pay for the sin of human slavery. We had proclaimed to the world as a foundation principle of our political faith the inalienable rights of all men to be free, but we practiced human bondage. That was a base denial of our loud-toned profession. We refused to repent. War came. In a dark day of reverses Lincoln expressed concern lest it prove to be God's will that the chastisement of the nation might continue "until all the wealth piled up by the bondsman's two hundred and fifty years of unrequited toil shall sink, and until every drop of blood drawn by the lash shall be paid by another drawn by the sword."

What may now be our national sins and what may be exacted in expiation I leave to your conclusions. Among them I do not hesitate to name arrogance, godlessness and the decay of living Christian faith.

During the troubled years of his presidency, Lincoln many times by proclamation set apart days for prayer and supplication for divine favor. He never omitted from those proclamations the admonition to pray for forgiveness of our national sins as a condition to the reception of God's help.

There are numerous ways besides those I have already mentioned in which we may contribute strength to the nation. But I am persuaded that the service the Church can best render—and it is a transcendently im-

(Continued on page 336)

LIVE WORTHILY

to

Merit Blessings

BY

SYLVESTER Q. CANNON

of the Council of the Twelve



SYLVESTER Q. CANNON

Presented at the Saturday evening session of the 112th Annual General Conference, April 4, 1942, in the Assembly Hall.

happy to be in a position to go forward and do the work that I expect to do. Of course, I will have to exercise care for the time-being till I regain my strength, so as to be able to carry forward the work devolving upon me.

I rejoice in the blessings that have come to each one of us Latter-day Saints. We have a testimony of the truth of this work. The work is going forward. I realize, of course, there are many people in the world who cannot see as we see, and do not appreciate the things that we know. But I want to say to you that while we are sustaining the government of the United States, and sustaining all the nations who are endeavoring to live in righteousness, I am sure that we have every reason to rejoice in the fact that there has come to us a knowledge and understanding of these things. The divinity of this work is beyond comprehension, if we live for it. So I desire to testify to you again, that I am very grateful for the blessings the Lord has given me, and the love that my brethren have shown me.

I testify to you that it is of great concern to every Latter-day Saint that he or she should live in such a way as to be worthy to receive the blessings of the Lord. I testify of these things to you, and express my gratitude to the Latter-day Saints, and desire to work with them to promote righteousness and truth in the earth. I do it in the name of Jesus Christ. Amen.

It is a great pleasure to me, my brethren, to be here this evening, to enjoy the spirit of these meetings in this conference today. I am impressed with that spirit. I rejoice with you for the information that is given to us and the testimony that we have received regarding the work of the Lord, in which I have great joy and satisfaction.

As some of you may know I have been "under the weather" and have suffered trouble with high blood pressure. My doctor advised me some time ago to observe certain rules to enable me to enjoy greater health and strength. The Presidency were very kind and considerate. They allowed me to leave and go to California. I have been there for about six weeks recently, and I have greatly improved in my condition. I feel greatly improved now. I think I ought to take up my part of the work that devolves upon me and measure up to my responsibility.

I know the gospel is true. I have a testimony of the divinity of this cause. I am as sure of the divinity of this work as I am that I live. I desire so to live every day that I will be worthy to enjoy the blessings of the Lord. I realize the fact that I have received many blessings. The First Presidency and the Council of the Twelve have been very kind. Many things have happened in which I have received many blessings, and advantages. I can assure you that in every way I rejoice in these things, and I am very

Financial Statement

(Continued from page 279)

the war, it has been impossible to obtain reports from Europe for the past two years.

CHURCH MEMBERSHIP

Stakes	736,544
Missions	155,536
Total	892,080

CHURCH GROWTH

Children blessed and entered on the records of the Church in the stakes and missions	22,629
Children baptized in the stakes and missions	15,141
Converts baptized in the stakes and missions	7,555

MISSIONARIES

(The following figures include all the lady missionaries.)

Number of long-term missionaries from Zion December 31, 1941.....	2,253
Number of short-term missionaries from Zion December 31, 1941.....	30
Number of local missionaries.....	84

Total number of missionaries in the missions of the Church	2,367
Number engaged in missionary work in the stakes	2,399

Total missionaries	4,766
Number of missionaries who received training in the Missionary Home	1,196

SOCIAL STATISTICS

Birth rate 33.2 per thousand
Marriage rate 19.6 per thousand
Death rate 5.5 per thousand

EXPENDED FOR THE MAINTENANCE OF MISSIONARIES

Collected by wards and paid to missionaries	\$ 76,255.50
Average cost per missionary 1941, \$32.50 per month or a total of \$390.00 per year per missionary. Average number of missionaries December 31, 1941, 2,180, making the total average expense for the year of	\$ 850,200.00
Estimated possible earnings per missionary \$900.00 per year x 2,180, average number of missionaries, make an estimated total of what these missionaries might have earned if at home of	\$1,962,000.00

Total estimated contribution of missionaries and their families for the preaching of the gospel.....	\$2,888,455.50
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REMARKS BY PRESIDENT J. REUBEN CLARK, JR.

(Following Elder Cannon, at the Saturday evening session of the Conference, and preceding the brief statements of the brethren to follow)

BRETHREN, our meeting tomorrow is planned out, part of it, by radio time, which, as you know, is pretty exact. The afternoon meeting tomorrow is to be your meeting. The meeting Monday morning is filled, so that we have no alternative tonight but to ask the brethren who are left—there

are nine of them—to be good enough to let us hear from them; we want to hear from all of them. That, I figure, will give them about six minutes apiece. I am sorry, but I don't know what else to do about it. We will first hear from Bishop Ashton.

(See page 329 and following, for remarks of Bishop Ashton and the other brethren referred to)

UNITY FOR THE WELFARE OF THE CHURCH AND THE NATION

THIS has been a gathering that might accurately have been described as a Church leadership conference. President Grant, at the opening session of this conference, bore testimony to the divine calling of those who have presided over the Church in this dispensation. In his testimony he has given us the key by which we may be safely guided in our own presidency and leadership responsibility, and he sounded the key-note that has carried through this entire conference. I am persuaded that any presiding officer who does not have such a testimony is not qualified to preside as an officer in the Church.

From the beginning of time, as recorded in sacred scripture, the prophets of the Lord have sounded the warning note to the world and to the membership of the Church. There have always been those with apostate leanings who have ridiculed, and have stood on the side-lines and made light of the efforts of those who sought to follow that counsel. It was so in the days of Noah, and that history is repeating itself at the present time.

In 1831, the Lord gave a revelation to this Church, in which He declared that "the time was not yet, but soon, when peace should be taken from the earth." That time, we all recognize, is here. In that same revelation the Lord declared:

Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments. (D. & C. 1:17)

Again He has declared, "whether by mine own voice, or by the voice of my servants, it is the same." (D. & C. 1:38) Not all of His commandments have been given to the Church in the writings of the scriptures.

This conference has convened on the sixth anniversary of the launching of what we have styled the Church Welfare plan which was given to the Church by our leaders as they were inspired by the Lord. The activities of the Welfare plan have provided the greatest opportunities for spiritualizing this Church that perhaps have ever been given this people in our generation and as we have watched it unfold and its purposes be more fully revealed, we have come to see therein a building for not only the temporal salvation but also the spiritual salvation of the Church as well. Priesthood quorums everywhere who have rallied to that call, and have joined together as a

By HAROLD B. LEE
of the Council of the Twelve

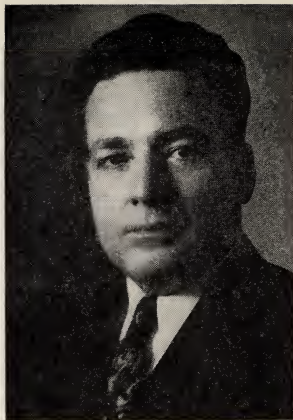
Address delivered at the Monday morning session of the 112th Annual General Conference, April 6, 1942, in the Assembly Hall.

group, have bound themselves in love and unity that has blessed this Church beyond our fondest expectations.

We have come to understand, and it is my firm conviction that the thing most needed in the Church today is a membership stimulated to action by a fervent conversion to the divinity of the calling of the brethren who preside as leaders of this Church. We have been a most blessed people above all other peoples. We have been given the power of the Priesthood. We have been blessed with a divine leadership and an inspired organization, and a great pioneering heritage and experience. The Lord will hold us responsible for the blessings that He has given us, and if the calamities that have been foretold come upon this people, they will come because we have not done our full duty, and we have not made the most of our opportunities, nor have we discharged the responsibilities we bear before our Heavenly Father.

WE have had many evidences of the power manifesting itself from the united team work of Priesthood quorums. We have witnessed that wherever stake welfare groups have followed the counsel of the leaders, and have banded together as regional organizations, when there was a disaster or an emergency as was the case in southern Arizona during a serious flood situation, we have discovered to our delight that the way was provided by which true brotherhood was fostered. We have noted how Priesthood quorums have made large contributions, with but very little effort when they worked unitedly together. We have seen how great amounts of produce have come from those who saw in their assignment not merely an out and out contribution, but a chance to work together and to develop together, on a permanent foundation, some project of which their community was capable.

We have been delighted to observe throughout the Church an attempt to study the basic reasons for our economic difficulties, and in farming communities we have noticed that farmers



HAROLD B. LEE

have set their goals to two prime objectives, namely, first to produce all they can on their own farms, for their own living; and second, to make an all-out war on debt. The analysis of how that work should be done has been something that I am sure would provide intelligent and profitable reading for those who are struggling with these problems.

The general Church Welfare committee would have me say to you, that from the standpoint of organization there is no other way to carry forward this work except by the Ward Welfare committees, properly supervised by the stake Welfare committees. It can't be done without an intelligent analysis of problems as revealed in the survey that you have been asked to make. The only ones who are objecting to the carrying forward of that survey, or to the organization as now set up, are those who have never organized or who have never made the survey.

We are pleased that in the Salt Lake region we have received the report that at least seventy-five percent of the wards are functioning according to program.

We have been asked today to be patriotic. This Church, as has been read by President McKay, has a record of accomplishment that is a delight to all of us, and a testimony to the world of the patriotism of this people. We have been sending our boys into the army, and will continue to do so. We will buy war bonds and stamps. We will pay inordinate taxes, for the carrying on of the work for the buying of planes and munitions of war. We will produce and conserve foodstuffs, that there may be sufficient of the necessities to carry on, as we have been requested by our government.

But beyond all that, the Latter-day Saints have a responsibility, that may be better understood when we recall

(Continued on page 342)

"LULLABY and GOODNIGHT"

a
SHORT
STORY
by
DESMOND
O'NEILL



SYLVIA HAVILAND'S LONG, SLENDER FINGERS INTERTWINED, CLASPING AND UNCLASPING NERVOUSLY.

Now the last song was sung and the last call taken. Ten encores after a long, gruelling program, and still the audience clamored for more!

The closing of the dressing room door only muffled the tumult. Upstairs, the huge auditorium was alive with a full, deep-throated sound, the sound of thousands of voices demanding, thousands of hands applauding. She heard them as voices heard in a dream, distant, muffled, unreal.

"Lullaby—"
"Wiegenlied—"

Wearily she sank into a chair and asked again the question she had asked between each group of songs all that interminable afternoon, "Any news, Marie?"

And yet again the answer was the same.

"Not yet, Madame."

The maid was listening intently to the uproar.

"Madame will sing it, of course?"

Sylvia Haviland's long, slender fingers intertwined, clasp and unclasping nervously.

"I can't, Marie, I can't." Her lovely face was twisted in agony.

"But, Madame, they—"

"I tell you I can't do it, Marie. Not tonight—not tonight—"

A light tap on the door, and Arturo was in the room—Arturo, her director, accompanist, and dearest friend. He looked at her steadily. "You'll have to do it, Sylvia," he said, gently.

There were tears in Sylvia Haviland's eyes. She stood up, and her splendid figure in formal black and silver seemed to fill the small room.

"You, too, Arturo? How can you, of all people?"

"It is not I, my dear, it is *they*."

He indicated the tumult above with a motion of his silvery head. "They are your life, my dear. They expect this of you, and you dare not disappoint them."

She put her hand to her eyes, wearily, as one dispelling a hateful vision. Arturo went on. "They are the only thing an artist has any right to live for. They are of more

importance than—forgive me if I hurt you, my dear—even than your child."

She slumped into a chair, dabbing at her eyes with a foolish wisp of silk and lace.

"But not *that*," she moaned. "Anything but that—"

"But, Sylvia, you must. You have made that song yours. It is a part of you. People all over the world know you by it. You owe it to them—*now*. You have sung it at the end of all your programs for years, and—"

Above the muffled roar from overhead the harsh clanging of the telephone jangled insistently.

"Yes . . . yes . . . this is she. Yes, doctor . . . Oh! . . . Is there nothing you can give him? . . . I see . . . Yes . . . Thank you, doctor . . . and you will call me at once if . . . yes . . . probably an hour yet . . . thank you . . ."

She spoke softly, more to herself than to the others:

"He needs sleep . . . sleep. They won't give him a sedative because . . . sleep . . . perhaps . . ."

Arturo put his hand on her shoulder.

"I will go and hold them for a moment. You will sing it for *them*—and for him. As there is a God in heaven, my dear, He will hear you—and the child—"

Presently there was a lull in the roar above, and Arturo's voice came to them faintly. Then the deep-throated sound broke loose again, enormous, enveloping.

SYLVIA HAVILAND swept regally onto the platform, smiling, and stood bowing to the redoubled thunder. Then she nodded to the silver head above the huge, black piano. The sudden silence was frightening after that maddening din.

Softly the opening chords floated from the piano—the same soft chords she had played to a little curly head and big, serious brown eyes every night since he had been old enough to be conscious of sound—Brahms' immortal "Lullaby."

Clear-eyed she sang: "Lullaby and goodnight—"

Her voice, soft and rich, was going far beyond the white mass that was the audience. She was singing to *him*. She always sang it in English for him. When he could hardly talk he would say, as she kissed him goodnight, "Lu'by, goo'night, mama."

And later, when he was a little older, sitting under the grand piano, playing with her feet on the pedals, the big, serious eyes would look up at her, and the little voice say: "Lu'by, mama, please?"

(Continued on page 308)

On the Book Rack

FOUR BOOKS ON AGRICULTURE

FIVE ACRES AND INDEPENDENCE
M. G. Kains, Greenberg Publisher
401 pages, \$2.50

HOME VEGETABLE GARDENING
Charles H. Nissley, Rutgers University Press
246 pages, \$1.50

SOYBEANS, GOLD FROM THE SOIL
Edward Jerome Dies, Macmillan
122 pages, \$1.75

FORWARD TO THE LAND
Elmer T. Peterson, University of Oklahoma Press
283 pages, \$2.75

The roots of security are in the land. That is the theme of these excellent books. The production of food is always essential to human welfare. In times of warfare it may determine the course of victory. A nation properly fed fights to the finish.

The home garden on the large farm, the effective handling of the small farm, and the utilization for food production of the home lot in towns and cities, always promote prosperity and form a dependable insurance against disaster in perilous times.

Five Acres and Independence is an enlarged and revised edition of a handbook for farmers which has been tested and found valuable over the last seven years. It is designed especially to be a practical guide to the selection and management of the small farm. In fifty-two chapters, aided by a first-class index, all essential farm questions are answered by an acknowledged farm authority.

Home Vegetable Gardening aims directly at the production of vegetables for family use. It offers simple practical directions for preparing and caring for the soil, planting seed properly, fighting garden pests and diseases, choosing vegetables wisely, and caring for the crop after harvest. Then follows a list of vegetables, giving for each the best varieties, and the treatment, weight, longevity, and planting of the seed; also the average yield, the chemical composition of the vegetable, including its vitamin content and calories per pound. It is altogether an admirable book written authoritatively in plain English.

Soybean, Gold from the Soil, is the story of a crop which is destined to write new agricultural history in America. The soybean is one of the oldest and most valuable of food crops; and has in recent years become industrially one of the most important. Forward-looking farmers should not delay to become acquainted with this wonder crop. In this book soybean history, nature, culture, and uses are told. To one who loves the land the story here told is entrancing as a chapter of humanity's romance.

Forward to the Land is a message to the people of the United States. It is an urgent appeal to understand the fundamental value of the farm in building a great country; and also a study of the safeguards which the country must provide the farmer for his own welfare as for that of the whole nation. The farmer's problem is treated in the light of our changing times. Whether or not the reader agrees with all the conclusions of the author, it will compel respectful attention and cause saner thinking about the rural problem in our technological age.

—J. A. W.

(Concluded on page 315)

Poetry

GOD GAVE ME MY SOUL

By Irene Jones

IN moments of anguish I question the why
And the wherefore of injury and grief;
A compassionate Father soon sends the reply.

The time of my doubting is brief.
The cup of my courage is filled to the brim;
'Tis the evil one weakens my grasp;
The strength to climb upward comes only
from Him,
But never the faltering grasp.

God took not my eyes that my soul might see.

For He is not cruel or stern;
Rather, instead, He foresaw for me
Hard lessons that I was to learn.
What though I ne'er soar like a bird in its flight?

I'll not live like the burrowing mole.
It was not God who deprived me of light—
It was He who gave me my soul.

It is He who gives me the courage and will
To press onward though darkness enthrall;
It is He who has loved me and will love me
still

When I answer His beckoning call.
It is He I will see on that glorious day
When before the kind Father I stand;
'Enter into the joy of my kingdom.' He'll
say,
'Made whole by the touch of my hand.'



Photograph by Ellis O. Hinesy

BLIND

By Hilda N. Bingham

WHEN she had lost the sight of day,
She found God's hand to lead the way;
And trustingly she walked along
To heights of faith, and joy, and song.
She faltered not when came the night,
For in its place came heaven's light
Which brings the joy that surpasses
The understanding of the masses.

BLUES

By Cristel Hastings

I SEARCHED the vaulted heavens
For a glimpse of starry blue;
I looked along horizons
Where salty sea winds blew.

I looked in iris gardens.
On mountains lost in haze,
Down canyons blue with shadows—
This went on for days!

At last one fine May morning,
Down where the lupine lies,
I found the blue of heaven
Reflected in your eyes!

PILATE ON TRIAL

By Hortense Spencer Andersen

BY Matthew, it is said, "Christ stood before
The governor" for judgment or denial;
But verily, 'twas Pilate stood, heartsome,
Irresolute, before the Christ, on trial.
When Pilate asked, "Art thou the king of
the Jews?"
Christ Jesus answered, simply, "Sayest
thou."
Then soldiers, priests, fierce men, and
women, too,
Cried out, "Ye governor, condemn him
now."

As judge and ruler, he might have refused.
For greatly did he marvel. . . He could see
This man was just, and wrongfully accused.
From envy they had charged him. . . Yet
he
Betrayed conscience, yielding to the tide
Delivered Christ to then be crucified.

CONTRADICTION

By Andrew M. Andersen

"THINGS are dead around here," he said.
I looked
And saw white gulls in the ploughed fields
Following the darkening path behind the
plow
And greedily devouring the cool worms un-
earthed;
Snow melted at the edges of grey drifts
And quickly hid in the earth;
Dynamic ants dragged their first findings
of the spring
Into the mouths of their waiting caverns;
Buds stirred, then blindly reached
Into the sun-washed air;
A cow impatiently urged her new-born calf
To follow after her.

My foot idly turned over a stone—
Bewildered creatures fled from the light;
The stone itself was alive;
Each fragment of the most solid part of the
stone

Was a universe within itself—
Galaxies whirling in magnificent order. . .

And I knew that all was Life;
There was nothing that was not Life;
Life ever in motion.
Beneath the earth,
Upon its surface,
Through space endlessly.

"Yes," I answered casually.
"Things are surely dead around here."

TWENTY-ONE GUN SALUTE TO MOTHER

By Edna S. Dustin

ILLUMINATING faith wells in your eyes,
Though lines have screened your face
with acquiescence
Because I sail the air and devastated foam.
Your smiles reach through to me when
fears arise,
And give me courage in my reminiscence;
On tonal waves your prayers find recog-
nition.
Because your faith like Mary's will endure
Small wonder, peace this time shall be
secure.

The Church Moves On

Leaders Attend General Conference

(Complete texts of all conference addresses are included in this issue. See Table of Contents on pages 258-259.)

THE attendance at the one hundred twelfth General Conference of the Church held April 4, 5, 6, was limited to about five hundred men, including the General Authorities of the Church, the presidencies of the one hundred forty-one stakes of the Church, and the presidents of the various high priests' quorums.

Meetings were held Saturday, April 4, at ten, two, and seven o'clock, and Monday morning at ten o'clock in the Assembly Hall. Sunday's meetings were held in the upper room of the Salt Lake Temple. The ten o'clock Sunday session, and Monday morning's meeting were broadcast by radio station KSL, to thousands of Church members.

President Heber J. Grant, who presided at the conference, spoke about forty minutes at the Saturday morning session.

A Church of the Air address by Stephen L. Richards of the Council of the Twelve entitled "Had We Listened to the Prophets" was presented over the nationwide network of the Columbia Broadcasting System immediately after the regular broadcast of the Salt Lake Tabernacle choir and organ.

The second meeting on Sunday, which was also held in the upper room of the Salt Lake Temple, was turned over to the stake presidencies as a testimony meeting.

President J. Reuben Clark, Jr., conducted the sessions of the conference.

Salt Lake Tabernacle Closed

DISCONTINUANCE of all public meetings in the Salt Lake Tabernacle and closing of the historic building to tourists became effective on April 6.

Visitors may go to the Assembly Hall where they may listen to the Sunday morning Salt Lake Tabernacle Choir broadcast, and the daily organ recitals, by means of a public address system.

The daily organ recitals are now being broadcast over KSL from 1:00 p. m. to 1:15 p. m., Mountain War Time.

Visitors are now being shown through the Assembly Hall and Bureau of Information, but are not taken into the tabernacle. Only the south gate to Temple Square is now open to the public, and each visitor is tallied by a counting device, making figures more accurate this year than ever before. For the three-month period ending March 31, visitors in 1942 totaled 43,117, compared with 38,625 for the first quarter of 1941.

Sunday Afternoon Tabernacle Meetings Dropped

THE traditional Sunday afternoon services held in the Salt Lake Tabernacle were discontinued for the "duration" on March 22. The decision to discontinue the meetings was reached both as an economy and a safety measure to conserve funds of members and to avoid possible dangers to the building and individuals, according to Elder John H. Taylor of the First Council of Seventy, Temple Square Mission president.

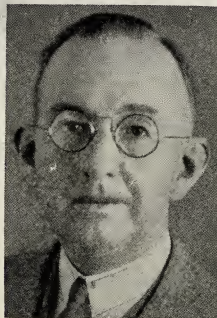
Chapels Dedicated

ELDER GEORGE ALBERT SMITH of the Council of the Twelve dedicated the Mesa Fifth Ward of the Maricopa Stake at services on March 25.

Elder Smith also dedicated the chapel of the Bryce Ward of the St. Joseph Stake on March 29.

Campbell M. Brown Passes Away

CAMPBELL M. BROWN, sixty-seven, a member of the Church Welfare committee, died March 21, at his Salt Lake City home. His Church work



CAMPBELL M. BROWN

also included a mission to Germany and Switzerland from 1896 to 1899; a member of the old Farmers' Ward (Salt Lake City) bishopric for ten years, and membership in the Granite and Highland Stake high council for thirteen years.

Lakeview Stake Formed in Ogden Area

LAKEVIEW STAKE was created March 22, by a division of the Weber Stake. This is the one hundred forty-first stake of the Church. John Child was sustained stake president with

Thomas R. Jones and Rulon P. Peterson as counselors. James H. Riley was retained as president of the Weber Stake, with N. Russell Tanner, formerly second counselor, recalled as first counselor; the other counselor has not been named. Horace E. Garner, the retiring first counselor of the stake before its division, has assumed his duties as Lakeview Stake patriarch. Fred E. Mitchell and George Green are also Lakeview Stake patriarchs.

Lakeview Stake is composed of Clinton, Hooper, Roy, Riverdale, and Kanesville wards, all county wards, while the Weber Stake retains the city wards of Ogden First, Second, Eleventh, Nineteenth, and Twenty-second wards.

Dr. John A. Widtsoe and Elder Albert E. Bowen of the Council of the Twelve were in charge of the division and reorganization.

Older Men to Fill Missions

ONLY men who held the office of seventy or high priest in the Melchizedek Priesthood on March 23, 1942 will now be called to full time activity in the missions of the Church, according to an announcement by the First Presidency. (See Message of The First Presidency, page 344)

Authorities Note Birthdays

THE Improvement Era congratulates seven of the General Authorities of the Church on the anniversaries of their birth:

Elder Charles A. Callis of the Council of the Twelve will be seventy-seven on May 4.

Elder Antoine R. Ivins of the First Council of the Seventy will mark his sixty-first birthday on May 11.

Elder Rufus K. Hardy of the First Council of the Seventy will celebrate his sixty-fourth birthday on May 28.

Elder George Albert Smith of the Council of the Twelve celebrated his seventy-second birthday April 4. An apostle since 1903, Elder Smith has long interested himself in Scout work, being a member of the National Executive Council. He is president of the Utah Pioneer Trails and Landmarks Association which is affiliated with the Oregon Trail Memorial Association, of which he is a national officer.

Elder Harold B. Lee, junior member of the Council of the Twelve, and general manager of the Church Welfare program, marked the forty-second anniversary of his birth on March 28.

Elder Richard L. Evans of the First Council of the Seventy, and managing editor of *The Improvement Era*, noted his thirty-sixth birthday on March 23.

Bishop Marvin O. Ashton of the Presiding Bishopric marked his fifty-ninth anniversary on April 8.

AUTHORITIES OF THE CHURCH SUSTAINED, WARD AND BRANCH CHANGES, AND DEATHS

The General Authorities of the Church as they were sustained at the 112th Annual General Conference.

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.
David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson.

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Franklin B. Bowen, Sylvester C. Cannon, and Harold B. Lee.

ACTING PATRIARCH TO THE CHURCH

George F. Richards.
The Counselors in the First Presidency, the Twelve Apostles, and the Acting Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE APOSTLES

Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.

TRUSTEE-IN-TRUST

Heber J. Grant.
As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young, Antonio R. Ivins, Samuel O. Benson, John H. Taylor, Rufus K. Hardy, Richard L. Evans and Oscar A. Kirkham.

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop; Marvin O. Ashton, First Counselor; Joseph L. Wirthlin, Second Counselor.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as assistant.

CHURCH BOARD OF EDUCATION

Heber J. Grant, J. Reuben Clark, Jr., David O. McKay, Rudger Clawson, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Antonio R. Ivins, Samuel O. Benson, Charles A. Callis, Franklin B. Bowen, Sylvester C. Cannon, and Harold B. Lee.

COMMISSIONER OF EDUCATION

Franklin B. Bowen.
SEMINARY SUPERVISORS
M. Lynn Bennion, J. Karl Wood.

AUDITING AND FINANCE COMMITTEE

Erval W. Adams, Albert E. Bowen, George S. Spencer, Harold H. Benson.

TABERNACLE CHOIR

Lester F. Hewlett, president; J. Spencer Cornwall, conductor; Richard P. Cordie, assistant conductor.

TABERNACLE ORGANISTS

Alexander Schreiner, Frank W. Asper, Wade N. Stephens, assistant.

CHURCH WELFARE COMMITTEE

ADVISERS

John A. Widtsoe, Albert E. Bowen, Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, Nicholas G. Smith, Antoine R. Ivins, John H. Taylor, LeGrand Richards, Marvin O. Ashton, Joseph L. Wirthlin, General Presidency of Relief Society.

GENERAL COMMITTEE

Henry D. Moyle, chairman; Robert L. Judd, vice chairman; Harold B. Lee, managing director; Marion G. Romney, assistant managing director; Mark Austin, Clyde C. Edmunds, Sterling H. Johnson, William E. Ryberg, Strangam A. Stevens, J. Frank Ward.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, president; Marcia K. Howells, first counselor; Donna D. Sorensen, second counselor; with all the members of the board as present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, general superintendent; Milton Bennion, first assistant superintendent; George R. Hill, second assistant superintendent, with all the members of the board as present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, general superintendent; Joseph J. Cannon, first assistant superintendent; Burton K. Strawnworth, second assistant superintendent, with all the members of the board as present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President; Helen Spencer Williams, first counselor; Verna W. Goddard, second counselor, with all the members of the board as present constituted.

PRIMARY ASSOCIATION

May Green Hinkley, superintendent; Adele Cannon Howells, first assistant superintendent; LaVern W. Parmley, second assistant superintendent, with all the members of the board as present constituted.

WARD AND BRANCH CHANGES AND DEATHS

Changes in church officers, stake, ward and branch organizations since last October Conference—1941.

SPECIAL APPOINTMENTS

Eugene J. Neff, former bishop of the East Mill Creek Ward, appointed to direct the Joseph Smith Temple, located at South Royalton, Vermont, succeeded Angus J. Cannon.

Joseph Christensen, former recorder of the Salt Lake Temple, appointed as Field Supervisor of the Genealogical Society.

NEW MISSION PRESIDENTS

William H. Reeder, Jr., president of the Mount Ogden Stake, appointed as President of the Lehi Ward Young of the New England Mission.

Desla S. Bennion, appointed to succeed Nicholas G. Smith as president of the Northwestern States Mission.

CHANGES IN OFFICERS

German E. Ellsworth of Mesa, Arizona, appointed to preside over the newly-formed Northern California Mission with headquarters at No. 5 Buena Vista Terrace, San Francisco, California.

W. W. Seegmiller, former President of the Western States Mission, appointed to succeed John Alden Bowers as president of the Brazilian Mission.

Rufus K. Hardy, of the First Council of Seventy, appointed as temporary president of the Southern California Mission while President Henry H. Blood is on leave of absence.

NEW STAKES ORGANIZED

South Ogden Stake was organized December 7, 1941, by a division of the Mount Ogden Stake and consists of the Ogden 9th, Ogden 14th, Ogden 18th, Ogden 26th, Ogden 27th, Ogden 28th, South Weber and Clinton Wards. The Mount Ogden Stake is now composed of Ogden 5th, Ogden 12th, Ogden 17th, Ogden 23rd, Ogden 24th, Mount Ogden and Hyland Wards and the Monteville Branch.

The Farr West Stake was organized January 18, 1942, by a division of the North Weber Stake, and consists of Farr West, Harveysville, Marriott, Ogden Tenth (north half), Ogden Fifteenth, Plain City and Slaterville Wards. The North Weber Stake is now composed of Grouse Creek, Ogden Third, Ogden Tenth (south half), Ogden Sixteenth, Ogden Warren, West Weber and Wilson Wards and the West Warren Branch.

Lakeview Stake was organized March 22, 1942, by a division of the Weber Stake and consists of the Clinton, Hooper, Kanawville, Riverdale and Roy Wards. The Weber Stake is composed of Ogden First, Ogden Second, Ogden Eleventh, Ogden Nineteenth and Ogden Twenty-second Wards.

STAKE PRESIDENTS CHOSEN

William W. Owens chosen president of the Cache Stake, to succeed George E. Burt.

John D. Hill chosen president of the Oquirrh Stake, to succeed President H. Edward Sutton.

Thomas B. Croft chosen president of the Big Horn Stake, to succeed President Archie R. Boyack.

Paul R. Wynn chosen president of the Oneida Stake, to succeed President George E. Burt.

Earl S. Paul chosen president of the Mount Ogden Stake, to succeed President William H. Reeder, Jr.

William J. Critchlow, Jr., chosen president of the newly-organized South Ogden Stake.

George Sylvester Heiner chosen president of the Morgan Stake, to succeed President M. Howard Randall.

Harold R. Morris chosen president of the Deseret Stake, to succeed President Joseph T. Finlanson.

John D. Hill chosen president of the Alpine Stake to succeed President Clifford E. Young.

Wilmer J. Maw chosen president of the newly-organized Farr West Stake.

Thomas B. Croft chosen president of the North Weber Stake, to succeed President Thomas M. Irvine.

Joell Garrett Sedgwick chosen president of the San Bernardino Stake, to succeed President Albert Larsen.

Joseph L. Williams chosen president of the Woodruff Stake, to succeed President J. James Brown.

John Child chosen president of the newly-organized Lakeview Stake.

NEW WARDS ORGANIZED

Seventh Ward, Provo Stake, formed by a division of the Bonneville and First Wards.

Eighth Ward, Provo Stake, formed by a division of the First and Second Wards.

Ninth Ward, Provo Stake, formed by a division of the Manava Ward.

Kelly-Topone Ward, Idaho Stake, formed by the merging of the Kelly and Topone Wards.

Union First Ward, East Jordan Stake, formed by a division of the Union Ward.

Union Second Ward, East Jordan Stake, formed by a division of the Union Ward.

Hyland Ward, Mount Ogden Stake, formed by a division of the Mount Ogden Ward.

Twenty-third Ward, Mount Ogden Stake, formed by a division of the Seventeenth Ward.

Twenty-fourth Ward, Mount Ogden Stake, formed by a division of the Seventeenth Ward.

by a division of the Fifth and Twelfth Wards.

Ogden Tenth (north half), Farr West Stake, formed by a division of the Ogden Tenth Ward of the North Weber Stake.

Ogden Tenth (south half), North Weber Stake, formed by a division of the Ogden Tenth Ward of the North Weber Stake.

Twenty-sixth Ward, South Ogden Stake, formed by a division of the Eleventh Ward and the Twelfth Ward.

Twenty-seventh Ward, South Ogden Stake, formed by a division of the Ninth Ward (south half).

Twenty-eighth Ward, South Ogden Stake, formed by a division of the Fourteenth Ward (north half).

College Ward, San Diego Stake, formed by a division of the Fairmount Ward, and adding the LaMesa Stake.

INDEPENDENT BRANCHES MADE WARDS

Bellflower Ward, Long Beach Stake, formerly Bellflower Branch.

Olympia Ward, Seattle Stake, formerly Olympia Branch.

Barnum Ward, Denver Stake, formerly Barnum Branch.

Redwood City Ward, San Francisco Stake, formerly Redwood City Branch.

Baltimore Ward, Washington Stake, formerly Baltimore Branch.

NEW INDEPENDENT BRANCHES

San Fernando Branch, San Fernando Stake.

St. Johns Branch, Portland Stake.

Shelfton Branch, Seattle Stake.

Alfion Branch, Mount Graham Stake.

Mogenci Branch, Mount Graham Stake.

WARDS MADE INDEPENDENT BRANCH

Central Ward, St. George Stake, formerly ward of same stake.

Elbera Ward, Santsquis-Tintic Stake, formerly ward of same stake.

WARDS TRANSFERRED

Ogden Ninth, Ogden Fourteenth, Ogden Eighteenth, South Weber and Uintah Wards transferred from Mount Ogden Stake to the newly-formed South Ogden Stake.

Farr West, Harveysville, Marriott, Ogden Tenth (north half), Ogden Fifteenth, Plain City and Slaterville Wards, transferred from the North Weber Stake to the newly formed Farr West Stake.

Clinton, Hooper, Kanawville, Riverdale and Roy Wards transferred from the Weber Stake to the newly-formed Lakeview Stake.

WARDS DISORGANIZED

Kelly and Topone Wards, Idaho Stake, merged—new wards of the same stake.

Union Ward, East Jordan Stake, divided, new wards to be known as the Union First Ward and Union Second Ward.

INDEPENDENT BRANCH DISORGANIZED

LaMesa Branch, San Diego Stake, organized and became part of the new College Ward.

Daniels Branch, Malad Stake—discontinued and annexed to Malad Ward.

OBITUARIES

Elias S. Woodruff, former bishop of the Fourteenth Ward, Salt Lake Stake and Forest Dale Ward, Granite Stake; former Mission President of the Western States and Central States Missions; at the time of his death, field representative of the Church Welfare Committee, died November 16, 1941.

Andrew Jensen, former Scandinavian Mission President and Assistant Church Historian, died November 18, 1941.

T. Albert Hooper, member of the Deseret Sunday School Union General Board; manager of Deseret Book Store for 32 years; died November 29, 1941.

Mrs. Minnie Horne James, former member of the General Board of Relief Society, died December 11, 1941.

Miss Afion Young, former member of the General Board of Relief Society, died December 11, 1941.

Mrs. Geneva Ballantyne Sonne, wife of Alma Sonne, former General Board member, died December 12, 1941.

Mrs. Geneva Ballantyne Sonne, wife of Alma Sonne, former General Board member, died December 12, 1941.

Mr. J. E. Gates, four times called a mission for the Church, former superintendent of the Church Sugar Plantation at Laie; oldest living alumnus of the University of Utah, died January 22, 1942.

Guy C. Gibson, noted church educator, died January 27, 1942.

Miss Ann Nebeker, former member of the Y. W. M. I. A. and Primrose General Boards; director of the Deseret Gymnasium and L. D. S. Children's Hospital at the time of her death, January 21, 1942.

Miss Agnes G. Gentry, former member of the Y. W. M. I. A. General Board for nearly 50 years, former business manager of the *Young Woman's Journal*, died February 19, 1942.

Arthur Welling, former bishop of the Liberty Ward, Liberty Stake; Garland Ward, Bear River Stake; former president of the North Central States Mission, died March 1, 1942.

Campbell M. Brown, member of the Church Welfare Committee, died March 21, 1942.

BISHOPS WHO HAVE PASSED AWAY WHILE IN THE SERVICE

Bishop David C. Gardner, Lamoine Ward, Nevada Stake, died October 13, 1941, after having served over 1½ years.

PRESIDENT HEBER J. GRANT

(Continued from page 275)

feiting the \$50,000 that it had already paid toward its erection. Brother Woodruff said: "We will build it. The farmers are entitled to that factory to get some of the products of the soil." In the providences of the Lord we did build it and many of us united ourselves by borrowing money to build it. We have been vindicated today.

Now on another occasion I personally was vindicated, by accomplishing something that I shall tell you about that to me is a marvel; it is a wonder, and it was through the inspiration of the living God in a promise made to me by President Woodruff that the thing was accomplished.

I went East. Men had subscribed for hundreds of thousands of dollars in our sugar business and many of them had failed to put up the money. Banks were failing all over the United States and money was lending on the New York Stock Exchange at one-half of one percent a day, which would be one hundred eighty-two and one-half percent a year. The bank of which I had been the president for less than a year lost about one-half of all its deposits, and to look at things naturally it would fail. I prayed about the matter and I felt impressed that with the blessings of the Lord I could raise the money necessary to save the bank. Brother Woodruff knew all about it, and he said: "Heber, sit down in this chair." And he gave me a most wonderful blessing. He told me that I should go to New York and other cities in the East, that I should return, and that I should get all the money that I went after, and more if needed.

So I started with an absolute assurance in my heart, having no doubt whatever that I would succeed. I shall now give you a brief account of my experience.

I first stopped at Omaha, and the president of the bank there with whom we did business laughed at the idea of buying from our bank a note of \$12,000, signed by Zion's Cooperative Mercantile Institution.

He said, "I will give you some good advice. You go home, call a meeting of all your bankers and discuss the situation, and decide that these are perilous times and that you must lend a little more money than is considered safe and sound, and it will circulate around and come back into your bank and you will be safe."

I said: "Mr. President, I have not come to you for advice, I have come East for money, and if you will not buy one of these notes for \$12,000 of Zion's Cooperative Mercantile Institution I will go farther East and get the money."

He said: "Well, my friend, you are making a mistake."

I went to Chicago. I doubled my ante, as the gambler would say. I asked the president of the bank in Chicago to lend me \$24,000 and take two of these notes.

He laughed and said: "Mr. Grant, how old is your bank?"

I said: "Not quite a year yet."

"How long have you been in the banking business?"

"This is the first time I have been connected with a bank of this kind."

He said: "Well, I have been a banker all my life, and my father before me. You go home and call a meeting of your bankers and discuss the matter, and all of you loan a little bit more than is considered safe, because we are having to take care of our customers and are in as bad a fix, if not worse, than you are, and the money will go around and around and get back to your bank and you will be all right."

I said: "I did not need to come here to get your advice, sir; I had the same advice from the president of the Omaha National Bank. I told him I would stop off as I came home and tell him where I got the money."

He laughed and said: "Young man, have you read the morning paper?"

I said, "I have."

He said: "Have you read the financial news?"

"I have."

"What is money lending at in New York?"

I said: "One-half of one percent a day, and the way I learned mental arithmetic that is one hundred and eighty-two and a half percent a year."

"What do you expect to pay for money?"

"Six percent, the regular rate to customers."

"Well, my dear young man, it will be a long time before you come back. You say you will stop and tell me where you got the money. It will be a long while before I see you again."

I thanked him and told him I hoped it would not be so long as he thought.

I had no doubt that I would get the money.

I went to New York and I doubled again. I went to the bank that we were doing business with in New York and I asked for \$48,000. The man with whom I talked said: "The idea of your coming here the very first time we ever saw you and asking for such a loan in the midst of a panic."

(I would like you to remember that I had never talked with a banker before in Omaha, New York, or Chicago about loans of any kind or any description.)

He said: "The idea of your coming in here almost a stranger and asking for \$48,000. Why, we would not think of such a thing as giving you the money."

I said: "Would you kindly give me a sheet of paper?"

"Certainly."

He gave me the paper and I wrote my name on it the size of the whole sheet of paper; and I hit my signature and said: "Do you know that signature?"

"Of course I do."

"Well, I did not come in here as a gold brick man, I came here as your customer from whom you solicited a bank account. I did not come here to be insulted."

He said: "I beg your humble pardon. I had no right to say we did not know you when we knew your signature."

I said: "Well, my friend, I am just a young man from the West. I am just thirty-five, and this is my first experience in borrowing money for our bank. I can give you some pointers as to how we do things in the wild and woolly West. When a man tries to borrow money from us and we are not sure of his security, we ask him for some more security, and we talk it over; and if he finally has sufficient security, we let him have the money."

He said: "Excuse me, sir, but we do not allow any customer to meet with our committee to discuss questions of that kind. We take a written application for the money, then we discuss it and make the loan or turn it down."

I said: "Will you kindly give me another piece of paper? I will make a written application. When is your committee going to meet?"

"In twenty minutes," as I remember it.

The letter I wrote (I wish I had kept a copy) was as near as I can remember, as follows: "I am asking you to purchase four notes of Zion's Cooperative Mercantile Institution.

PRESIDENT HEBER J. GRANT

Being one of the directors of the institution I know it is able to pay these notes as they fall due, and I am giving you these notes with the endorsement of the directors. We bought them without any endorsement. The directors were perfectly willing to put their names on the back of these notes because they know that they will be paid. Now if you do not wish to take the notes of an institution that is as old if not older than your bank, that has never yet failed to meet its obligations, that now offers you its note with the endorsement of a half-million dollar bank, the endorsement of the directors (the endorsement was not on the note originally when we bought it), you take my advice and quit doing business so far away from home."

When the committee met, I noticed that the president of the bank was quite excited. I could not hear what he said, but he was very animated. I remained until after the meeting and spent my time praying to the Lord to soften their hearts so that they would give me the money.

I afterwards learned that he said: "Zion's Cooperative Mercantile Institution, with the all-seeing eye in the corner, and 'Holiness to the Lord!' Why, it is good for sore eyes; I haven't seen one of those notes for ten years. When I was the third assistant cashier of this bank my duty was to investigate commercial paper, and I was instructed by the former president, who is dead and gone, never to fail to buy every Zion's Cooperative Mercantile Institution note that was offered. I bought them time and time again as third assistant cashier, but there were no names on the back of them. The idea of a note which on the back is covered with the signatures of influential men and has the endorsement of a \$500,000 bank, not being accepted. If there is any one bank that we ought to take care of it is this identical bank. Take the notes and take them quick."

And I got the money.

I then went to H. B. Claflin and Company, and I asked Mr. John Claflin, the president, to buy five Z. C. M. I. notes of \$5000.00 each. He said: "The institution is so solid and so fine that I am happy to buy them from you."

I then went to Kunz Brothers Bank and asked them to buy \$25,000 worth of the notes.

They said: "We do not do busi-

ness with you at all, and you have never had any business with us."

I said: "Yes, but Mr. Hills of the Deseret Bank does business with you and he authorized me to say that these notes are absolutely perfect and will be paid and he knows it, and he hoped that you would let me have this money."

He said: "Well, I will let you have \$12,500; that is all I can do, that is more than our share as we are not doing business with you."

I said: "I haven't any notes of odd amounts, just make it \$15,000."

He said: "All right, I will take three of them."

I handed him the three notes and got the money.

Then I sent a telegram to the president of the Chicago bank, telling him I was to be there a long long time getting the money, that I had been there forty-eight hours and that I had got \$88,000; that I got \$15,000 at Kunz Brothers; \$25,000 at Claflin and Company and \$48,000 at the National Park Bank. "Kindly wire and ask for their confirmation of having made these loans to me at six percent, and when you get the answers I hope you will wire that I can send you the other \$12,000 note for which I need the money."

I thought he would answer "No," and that I would change my bank account as I was coming West, but he answered: "Send the note," and I sent it.

I WILL not go into further detail except to mention one more sale. I went into the National Bank of Hartford. The president had been here in Salt Lake with a letter of introduction to me from the president of the Hartford Fire Insurance Company. I had spent the day with him. I had taken him into the Z. C. M. I. store, and I had let him walk all over the store from cellar to garret, and he was delighted with the institution and the way the goods looked. When I told him I wanted him to buy some Z. C. M. I. notes, he said: "Mr. Grant, I will have pleasure in buying a couple of them; I have a meeting of our committee, I will see you in a few minutes."

He spoke to a clerk and told him to buy two five thousand dollar notes, and immediately after he got through with the committee meeting he said: "Come with me," and we went into the First National Bank.

He said: "Mr. Grant is here trying to sell notes of the Zion's Cooperative Mercantile Institution. I

have been all through the store from cellar to garret; they show quick assets of four to one. They are absolutely sound, and I want you to buy two of the notes."

The man said: "Why, we are not buying any notes. Money is half of one percent a day."

"Neither am I, but I am taking care of my friends. This is my friend, Mr. Grant, and I expect you to buy a couple of these notes."

He said: "Oh, give me one; one is enough."

My friend said: "We took two."

The other gentleman said: "If you took two, we will take two."

To cut a long story short, I stayed there not quite a month, and I borrowed \$336,000 at six percent. To my personal knowledge George Romney, one of the truest friends I ever had and a man who had been on my note for many thousand dollars without sufficient security when I was in distress, thought it was ridiculous, and so did others of my friends, for me to go East and try to borrow money at six percent. They laughed at the idea and, I understand, talked about it in a meeting, the idea of my attempting to do this; but I not only went and got all I went for, but as Brother Woodruff promised that I should, I arranged for more if needed. (I had a perfect assurance that I would get it, and he said, "You can get a little more if you need it.") Just before leaving for the train in New York I received a telegram asking for \$48,000 more money. I felt sure that it was not needed. I wrote to Hartford asking for \$48,000, and the answer came to me at Chicago that I could have it.

I returned home and found that the extra money was not needed.

This was one of the greatest promises that was ever made, and I was able to fulfil that promise. Not for one moment did I have any fear that I would fail to get the money, because of the promise of that humble, inspired, wonderful man, Wilford Woodruff.

When I returned to Chicago, I stopped to see the president of the bank there, and explained what I had done, and secured the money for the \$12,000 note that he had agreed to purchase. When I called on him on my way East, he did not invite me into the office, but stood behind the counter and talked to me and gave me his advice. When I met him on

(Continued on page 320)

Editorial

The 112th Annual Conference

FOR the first time in its forty-five years of publication, *The Improvement Era* presents to its readers the proceedings of a General Conference of the Church within the pages of one issue. (The issue is much enlarged and makes its appearance about a week late.) There are several significant reasons why the editors of the *Era*, in consultation with the First Presidency, have at this time decided to do this at a considerable cost both of time and money.

First of these reasons is the fact that the sessions of the General Conference this April, because of conditions incident to the war, were not open to the membership of the Church as a whole. Only about five hundred were invited to the sessions, including stake presidencies and the General Authorities of the Church. Another reason is that the *Era*, as the most widely circulated periodical the Church has ever had at its disposal, now reaches about half of the Church homes in the western hemisphere—and it has long been felt that the conference addresses should be more widely circulated, since under the best of conditions only a small percentage of the Church membership can ever attend a General Conference.

But these reasons are only incidental to a yet greater purpose, that combines them into the one underlying motive for this service: The fear and confusion of our day will only be expelled finally and decisively in that way and by those means which the Lord has prescribed. Increasingly the membership of the Church, and those beyond our number, are looking to the inspired and authorized sources, represented by the leadership of this Church, both for strength and assurance to meet the passing days, and for the ultimate way out. Those who attended the sessions of the conference knew that they had been fed those things for which their spirits had hungered. The messages of the First Presidency, and of the conference as a whole, were satisfying, reassuring, and provocative of determination to pursue the charted way. They indicate to the Church and to the world what we are and have been doing, what remains to be done, what the Lord expects, and what men have and have not a right to expect. The sphere of the Church is clearly defined, and the sphere of human agencies likewise, and a line of loyalty is indicated.

That the whole Church and the whole world may, in so far as we are able to reach them, partake of something of the bounties of the feast with which we who sat at the first table were so richly fed, we send forth now, through these pages, the messages of the one-hundred-twelfth annual General Conference of the Church of Jesus Christ of Latter-day Saints.—R. L. E.

To the Mothers who face that Dread Crossroad

WE come once again to that now traditional second Sunday in May on which the nation pauses to remember with something more than the passing daily deference those mothers who have brought us to life, who have watched over us until we could stand alone, who have prayed for us and sent their love with us, no matter how old we have become nor how far we have traveled. The mission of motherhood has always been fraught with poignant paradoxes, in which are mingled indescribable joy and unavoidable anxiety. In the heart of every mother is the hope that her child will take his place in the world, and yet every mother dreads the day when the baby she once knew becomes a man and goes forth to make his own way.

There are other heartaches which beset the sacred career of motherhood, as history has so unfortunately demonstrated. Countless times throughout the generations, mothers have been called upon to send forth their sons into struggles which were not of their making, nor of their choosing. Such times increase the anguish of motherhood because they know that the hazards of the battle are only a small part of that which is to be feared. To those mothers who live in fear of arriving again at this long-dreaded crossroad, perhaps this should be said:

Since you cannot go with your sons you must give them through the years, by the manner of your life, by the sweetness of your own spirit, such armor within their own souls that they will be proof against all the intentions of evil concerning them. And then, when they have left, go with them with your prayers and abide with them in your thoughts, that they may perchance repeat the experience of Jacob, who, having left his home to travel in a strange land, awoke one night to speak the truth that had suddenly come to him: "Surely the Lord is in this place; and I knew it not." (Genesis 28:16)

Wherever these young men of ours go, the prayers of mothers are reaching after them, to surround them with that cloak of righteousness which is protection against those things which are known to be worse than death. This, in the year 1942, is our message to mothers, and the message we speak for mothers to those sons who would do them honor.—R. L. E.

EVIDENCES AND RECONCILIATIONS

xliv. Why Cannot Things of God be Known Except by the Spirit of God?

THE Savior while on earth declared that "It is the spirit that quickeneth" (John 6:63); and in modern times, speaking to Joseph Smith the Prophet, He said, "The Spirit beareth record" (D. & C. 1:39; 59:24); and "The spirit giveth light to every man" (D. & C. 84:46).

The Apostle Paul, interpreting life in terms of this doctrine, wrote "The things of God knoweth no man, but the Spirit of God." (1 Corinthians 2:11)

This profound yet almost self-evident truth is the beginning of an understanding of the gospel.

The radio now found in almost every household illustrates the meaning of this doctrine. Broadcast throughout space are countless messages, music or the spoken word—some good, others bad. We are immersed in these radio waves or radiations or whatever they may be; they beat upon our senses as waves upon the ocean shore. Yet, we are not conscious of them unless our receiving set is tuned to catch them. Then they are converted into sound waves that activate our eardrums. That which eluded our senses, suddenly enters our world of hearing.

This is a universal law. In every department of knowledge the seeker for truth must have a harmonious attitude towards that which he seeks; his tools must be chosen with reference to the field to be explored; and the procedure of his studies must fit the needs of the search. The astronomer must have his telescope to scan the depths of space; the biologist, his microscope to perceive the minute things of life; the physicist, his electron-microscope to bring the world of molecules within his range of vision. There would be no progress unless this were done. If the astronomer should attempt to survey the heavens with a microscope, or the biologist set out with a telescope to make the world of small things visible, only confusion or blackness would result.

While instruments, aids to the senses, are important, they are of little value unless the senses themselves are in a condition to receive that which the instruments transmit. Eye and ear and all other senses must be normal for dependable obser-

vation. Also man himself must be able not only to receive but also to interpret that which comes through his senses. Unless he can do this, his knowledge is but as rain splashing upon a granite dome, when it might fall upon friendly, absorbing soil to germinate seed or to induce plant growth. In every pursuit of knowledge the fitness and power of the man become of first consequence. The inner meaning of phenomena is revealed only to a man competent to receive the truth sought.

So it is in the pursuit of spiritual truth. There, the seeker deals with living, personal realities; not primarily with the inert, impersonal things and forces of science. The Holy Spirit is the communicating agent. The man, a living being, must be the chief instrument of reception as well as the interpreter of the knowledge offered by the Spirit of God. Since in the spiritual field, the individual is the instrument used, the receptive powers of the Savior Himself must be properly prepared, tuned, to receive and to comprehend the meaning of such truth. In short, to understand "things of God," a person, the receiving apparatus, must qualify himself spiritually.

Mere knowledge of spiritual truth, information that may be drawn from the encyclopedia, that there is a God, that prayers may be heard, or that it is wrong to steal, is never really understood unless the person is spiritually prepared. The absence of such preparation explains why many who can glibly recite the Ten Commandments or the Beatitudes may violate them with equal ease, or why, though reared in a religious atmosphere, they are irreligious. Such persons believe that spiritual knowledge may be poured into them with no consideration of their fitness and with no effort on their part. That cannot be done in the lower fields of knowledge and less so in the highest, the spiritual field. It would be in opposition to natural law. Such people are out of spiritual focus, and their impressions are blurred, much as a telescope out of focus gives only indistinct and confused images. Or to use another figure of speech there is static in their lives which mars the beauty of life's melody. On the contrary when a person does fit and qualify himself, spiritual messages, waiting to be revealed, come to him. Then, and only then, is spiritual knowledge quickened into living activity. When there is such correspondence between an individual and the spiritual world, the real joy of life appears. Otherwise, something is missing from our daily desire. We live incompletely.

What, then, can a person do to qualify himself to receive and to understand things of the spirit? An answer is given in a glorious latter-day revelation:

But great and marvelous are the works of the Lord . . . neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him. (D. & C. 76:114, 116)

Speaking to the same subject the ancient American Prophet Moroni gave this well-known guide:

I would exhort you that ye would ask God the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. (Moroni 10:4)

(Concluded on page 350)

CORRECTION: The fifth sentence in the third paragraph of the *Evidences and Reconciliations* XLVII, "What is the Place of Woman in the Church?" which appeared on page 161 of the *March Era*, should read as follows:

Only those who are united as husband and wife by the sealing power can attain exaltation in the celestial glory in the hereafter.

The L. D. S. MOTHER

By THELMA
J. RYSER



WHEN the Master was asked which was the great commandment in the law, he answered "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and the second is like unto it, thou shalt love thy neighbor as thyself." The home wherein the mother teaches and directs this great commandment comes near being a heaven on earth. Children and adults in this influence of love develop finer characters and resist temptations of the world.

Unity in the home is oneness of love and harmony in purpose. Mother is God's greatest ally on earth. She teaches respect for the authorities of the Church; she teaches that they are chosen by the Father, acting by authority of the holy Priesthood and their wisdom in directing affairs is inspired by God.

The L. D. S. mother influences her children against malicious judging.

From this judgment most of the evils of the world have been done. The crucifixion of our Lord, the martyrdom of the Saints, characters torn down that leave a stigma forever, are just a few of these evils.

Prayer, a great essential to a successful life is taught by the L. D. S. mother. She teaches her children to pray for wisdom and furthermore whatever talents they possess are to further God's glorious plan on earth. Anyone endowed with great talents should use them not for self-aggrandizement but for God's service because they are God-given, otherwise used they might fail. She teaches to pray for guidance. If Jesus who is divine had to depend on the Father how much more in our finite wisdom do we have to pray for guidance. Humility is the evidence of greatness.

The L. D. S. mother teaches service to fellow man, country, and God. To be successful one must serve faithfully.

She teaches the word "duty" should be expunged from their vocabulary and replaced with the word "privilege." It is not a duty to render service to our fellow man, to God, or to His Church, but a privilege. No one has rendered any service unselfishly without development and reward.

Mother knows that membership in the Church is not sufficient, this alone does not take away the power of evil. Not even heavenly manifestations make one immune from the power of evil, because man has his free agency. She teaches to keep in the right environment, bank-up continuously every force we have against evil. Men of the supposedly intelligentsia have made the bold statement, "There is no need of God today; man is self-sustaining." But Mother knows that the great balancer of life is religion and serving God, and she knows when the great balancer of

life is missing that a person or a nation perishes.

The L. D. S. mother brings into the home and imbues her loved ones with the great qualities of art, harmony, balance, rhythm, color, and purpose of life.

On Mothers' day we express our gratitude.

Here's How—

FOREWARNED is forearmed—and all housewives need to be prepared to care for the fruits and vegetables that come their way or that they go out of their way to obtain this summer. Knowing the importance of the cry, "Food for victory," the Kerr Glass Manufacturing Corporation has published an inexpensive booklet on Home Canning which is available for ten cents. It is more than a canning book, for in the front of the book is an analysis of the daily food essentials, the vitamins, and good food habits as well as methods of preserving minerals and vitamins in foods.

The book answers questions for the novice in canning and offers new methods to those who are experienced in the field.

Those who wish to obtain the book may send to *The Improvement Era*, 50 North Main, Salt Lake City, Utah, enclosing ten cents for the booklet.

Handy Hints

Payment for Handy Hints would be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

IN order to keep cut glass as shiny as new use a little bluing in the water in which you wash it. Put a heavy Turkish towel in the bottom of the dishpan to avoid chipping. Dry with soft cheesecloth and polish with tissue paper.—Mrs. A. McK., Luther, Michigan.

A few drops of petroleum in warm water makes an excellent and inexpensive window cleaner.—Mrs. J. D. R., Blanding, Utah.

WOMEN HATE ME! I'M D-U-S-T!

DUST! MY CURTAINS ARE RUINED—AND I JUST WASHED THEM!

STARCH 'EM—AND THEY'LL CLEAN WITH A SHAKE!

—FOR EACH QUART OF STARCH: 1. USE 2 TABLESPOONSFUL OF ME... 2. CREAM WITH A LITTLE COOL WATER... 3. ADD QUART OF FAST-BOILING WATER, WHILE STIRRING!

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Cooks' Corner

By Barbara Badger Burnett

Creamed Mushrooms With Asparagus on Buttered Noodles

- 1/2 pound fresh mushrooms or 1 medium can
- 4 tablespoons butter
- 4 tablespoons flour
- 1/2 teaspoon salt
- 1 can cream of mushroom soup
- 1 cup evaporated milk
- 1/2 cup water
- Melted butter
- Asparagus tips
- Noodles

Cream and slice mushrooms, melt the butter in top of double boiler; add the mushrooms and saute over direct heat, until tender. Add the flour and seasoning and stir until well blended. Add the soup, milk, and water and stir constantly until mixture thickens. Place over hot water and cook 10 minutes longer. Cook asparagus, in long pieces, in boiling salted water until tender and drain. Cook desired amount of noodles in boiling salted water until tender, drain. Arrange on platter with asparagus. Cover well with melted butter and pour over the top the creamed mushrooms.

Spinach Loaf

Combine, mixing well, 2 pounds drained, finely chopped, freshly cooked spinach, 3 tablespoons butter, melted, 1 teaspoon Worcestershire sauce, 3 tablespoons vinegar, 1 1/2 teaspoon salt, 3 eggs, slightly beaten. Pour into a greased baking dish, patting in firmly. Place dish in a pan containing hot water. Bake in a slow oven (325 degrees) 1 hour. Serve with cottage cheese.

Avocado Aspic Salad

- 1 package salad gelatin
- 2 cups tomato juice
- 1 avocado

Dissolve the gelatin in 1 cup of boiling juice. Add the other cup and chill until firm. Slice the avocado into 1/4 inch rings, then arrange three on a lettuce leaf on a salad plate. Fill the center of the avocado with the tomato aspic and garnish with mayonnaise.

Ruskaroons

Beat 3 egg whites until stiff. Fold in 1 teaspoon vanilla, 1 cup each of sugar, coconut, chopped nuts, and two cups of finely crumbled ruskets. Drop on greased cookie sheet and bake in a slow oven.

Strawberry Refrigerator Cake (No sugar needed)

- 1 can sweetened condensed milk
- 1/4 cup lemon juice
- 1 cup sliced strawberries
- 2 egg whites, stiffly beaten
- 1 cup graham cracker crumbs

Blend the milk and lemon juice. Stir until mixture thickens. Add the sliced strawberries. Fold in stiffly-beaten egg whites. Line a narrow pan with wax paper. Cover with a layer of strawberry mixture. Add a layer of crumbs, alternating in this way until strawberry mixture is used, finishing with crumbs. Chill six hours.

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"Lullaby and Goodnight"

(Continued from page 298)

With roses bedight—

Roses, symbol of love and life. There were roses in that English garden, where the man—his father—and she had spent a wonderful honeymoon. Roses of all shades, from brilliant crimson to dark red, almost purple. White roses, too, that shone like burnished silver in the moonlight! And huge tea-roses that scented the air to intoxication in the cool of the dawn after a night of dew-fine rain!

And only a year ago there were roses again, deep red and snow white, cast by loving hands into freshly opened earth. They had dropped with light thuds on a coffin that held all that was left of the man—his father.

Come, creep to thy bed—

Tonight, for the first time in his three short years of life, he had been put to bed by strange hands. For the first time he had not smiled at her when she sang that line.

Come, pillow thy head—

Perhaps by this time his head was pillowed in that kingdom where small souls go, far beyond a mother's reach. Better that than many things which might happen to tiny brains and helpless little bodies, crushed in sudden, sickening impact against steel, rubber and concrete. How could he know that pain and death lay waiting for little fellows who broke from nurse and ran laughing into busy streets?

If God will, thou shalt wake—

If God will? But what if God should not will? What if he should be taken as his father had been taken—only yesterday, it seemed? The aching void would be unbearable then.

What did women do when nothing was left of life but a brittle shell? When there was nothing alive in the soul? When only the body and its foolish needs remained?

When the morning doth break—

What would the break of the morning be if his chatter and laughter were stilled, the curly head pillowed and the brown eyes closed in a sleep from which there would be no waking?

If God will, thou shalt wake—

Oh Thou, that notest even the sparrow's fall, is it not enough that one man has been taken from me? Surely, this small one could be spared to me? He's such a tiny thing, he'd never be missed among all the little ones in the kingdom.

(Concluded on page 309)

*Let's make their
dreams come true*



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SPEECH · DRAMA
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Every normal child has its moments of dreaming . . . dreams of excelling in one of the arts. Nor does any parent know in which of them resides the spark of genius. But aside from revealing exceptional talent, some basic training in one or more of the arts is every youth's cultural birthright. And that's the educational mission of the great McCune School . . . to provide such training for "all the children of all of the people."

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SCHOOL OF MUSIC & ART
200 North Main Street
Salt Lake City

"Lullaby and Goodnight"

(Concluded from page 308)

When the morning doth break.
It was always at this, the last line, that he would turn sleepily and murmur, "Lu'by, goo'night, mama." He had never heard the second verse. They could have that. Then, at last, it was over.

She rushed to the dressing room, and, as she entered, the telephone rang. She stood leaning against the doorway, her face as bloodless as a white rose, her knees trembling violently.

"Doctor Chalmers, Madame."

The voice at the other end of the wire sounded tired and far away.

"No need to worry any more . . . the crisis is past . . . just a few minutes ago . . . yes, he asked for you. . . . Something we couldn't understand. The nurse says it sounded like 'lullaby' but of course you can never tell. Then he said, 'Goodnight, mama,' and fell asleep. . . . Oh, yes, of course, if you like . . . any time. . . . He'll be perfectly normal by tomorrow. . . . Very weak of course."

Arturo, entering quietly, caught her as she slid down.

Motherhood: A Declining Value?

(Continued from page 280)

moments of the story were spiritual moments, the moments of betrothal, of marriage, of parenthood. One unforgettable day in the lives of the lovers was when they discovered that love was mutual, when they made their promises and planned their marriage. Another was when they kept their promises, when they gave themselves wholly and unselfishly to each other in a mutual quest for fulfillment of life through marriage. On that day the exquisite love of betrothal was tempered by a deep sense of sacred obligation. Another unforgettable day was the one on which a new life and a new love were born, a life and a love that seemed to make parents partners with a divine Creator.

At least in theory, such was Victorian love. And to those of us whose cultural roots are in Victorian soil such love still seems vital and beautiful. But such love is not modern. It is not the love of twentieth century science and literature. When science, or pseudo-science, turned its all-seeing eye on love, it

(Continued on page 310)

"There's something mighty special about these tomatoes!"



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Motherhood: A Declining Value?

(Continued from page 309)

saw only sex, all body and no soul. It spoke of the psychology and pathology of sex, of frustrations, neuroses, and sublimations. It condemned Victorian sentimentality and prudery, and it banished its moral taboos. It cried aloud for sex education and for an "all-out" of facts and figures. It winked at companionate marriages, quietly condoned road-house dispensers of marriage licenses and certificates, and covertly applauded Reno. In our own days, somewhat crest-fallen but still heroic, it carries on with Wassermann tests and college courses in courtship and marriage.

And literature has kept in stride. First there were surprise and disillusionment. The spirituality of love was doubted; the eternity of love was rejected. Twenty-five years ago Edna St. Vincent Millay was admitting for womankind that love was not a man's all-in-all, that a woman might be only a single season in a man's full year, that for the delights and values of the other seasons he must go to other sources:

I know I am but summer to your heart,
And not the full four seasons of the year:
And you must welcome from another part
Such noble moods as are not mine, my dear.
No gracious weight of golden fruits to sell
Have I, nor any wise and wintry thing;
And I have loved you all too long and well
To carry still the high sweet breast of
spring.

Wherefore I say: O love, as summer goes,
I must be gone, steal forth with silent drums,
That you may hail anew the bird and rose
When I come back to you, as summer
comes.

Else will you seek, at some not distant
time,
Even your summer in another clime.*

Elsewhere she was accepting the transitoriness of love. The tragedy of love was not that love dies, but that the heart is not reconciled to its death:

Pity me not because the light of day
At close of day no longer walks the sky;
Pity me not for beauties passed away
From field and thicket as the year goes by;
Pity me not the waning of the moon.
Nor that the ebbing tide goes out to sea,
Nor that a man's desire is hushed so soon.
And you no longer look with love on me.
This have I known always: love is no more
Than the wide blossom which the wind as-
sails;

Than the great tide that treads the shifting
shore,
Strewing fresh wreckage gathered in the
gales.

Pity me that the heart is slow to learn
What the swift mind beholds at every
turn.*

In the sonnets of Edna St. Vincent

*From *The Harp Weaver and other Poems*, published by Harper and Brothers Copyright, 1920, 1921, 1922, 1923, by Edna St. Vincent Millay.

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Motherhood: A Declining Value?

Millay love was shocked and hurt but not debased. But debasement has followed, and we have all witnessed it. Literature and the cinema have seized upon the facts and supposed facts of science and exploited them. Victorian sentiment, modesty, and morality have been brushed into the limbo of dunces. The pages of our books and the screen have been stuffed, not with the old love, but with the new sex, the sex frustrations, the sex neuroses, the sex sublimations. The triumphs of the old literature were triumphs of the spirit; the triumphs of the new are the cheap and transitory triumphs of the flesh, a flesh that knows no soul. Love has become a matter of seminal ducts and Fallopan tubes. And, according to Mr. Krutch, the consequence of it all for love is that love today in fiction and to an alarming degree in life is reduced to what it was in savage society, "a simple physiological act with no more than a simple physiological act's importance or value." We have become accustomed, he says, to a godless universe; we must also become accustomed to a loveless one.

So, if the value of motherhood is dependent on the value of love, we may well wonder if the mothers of tomorrow are going to value their motherhood. Granted that I have over-stated the case, and that Mr. Krutch suffers from bilious pessimism, there remains, I am sure, an element of truth that may well concern us today when we pay special tribute to motherhood.

And if the value of motherhood is also dependent on the value of life, we may well wonder again if the mothers of tomorrow are going to think highly of their motherhood. Every thoughtful, observant person would hesitate to say that ours is an age that places great value on the individual life. Even in our Christian democracies, in the days of peace and so-called prosperity, we have not hesitated to regard human beings as goods or tools to be used, exploited, and tossed aside as the exigencies of personal greed or ambition have dictated. In the dictatorships of today that threaten the last vestiges of individual worth, as we have known it, the individual exists only that he may die if necessary for a godless, soulless abstraction called the state. In them love, life, and motherhood have perhaps sounded the depths of spiritual degradation.

(Concluded on page 312)

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MOTHERHOOD: A DECLINING VALUE?

(Concluded from page 311)

But, you are asking, can anything be done about it? Or is this world-wide deterioration in the values of love, of life, and of motherhood a part of the cosmic flux against which we vainly oppose our personal effort? Let me conclude with my own confession of faith. I believe that human beings have it within their power to make of love, life, and motherhood what they will. In the realm of values we create, and then prove the values of our creations by living them. Love, life, motherhood become in fact what ideally we think they are. If we assume that love, the love of men and women, is spiritual and eternal in its essence, it becomes spiritual and eternal.

Perhaps we might begin to do something about it. We might resolve that our love for our wives and mothers shall hereafter be nurtured more tenderly in the amenities and refinements of the mind and spirit.

WHITE NET OVER SATIN

(Concluded from page 283)

She had gone to be married as casually as though she were going to a picture show.

"Good-bye, Mother," Jean and Larry waved, and the car slid silently away.

Ann turned and walked into the house. She laid the white dress on the library table and thought, "I could lay my head there too, and cry." But she knew she could not. Her hurt was too deep. Somewhere she had failed—failed to teach Jean the principles of the gospel—the sanctity of marriage!

"There should be symbols in marriage," she mused; beautiful white clothes, showers, and wedding gifts. "There should certainly be a temple ceremony."

She laid her thimble among the folds of the unfinished dress, and wandered out to the garden.

"I mustn't blame them too much. Perhaps if I were young now; if Dave and I were about to be married, perhaps we should do the same." She could not think so. Still the world today seemed different too, so much clamor and rush; so much insecurity in the future. "Perhaps next year—or next month—Larry will be called in the draft."

At a snail's pace the afternoon wore on. Ann hoed the corn in the vegetable garden, and the tomatoes—would the day never end?

We might from now on act more as if our love for them were indeed pitched in an eternal key. We could in our daily associations with our fellow men begin to look more searchingly for glimpses of divinity in them. And we may, I think, begin this quest on the certain assumption that if we fail to find divinity in our fellow men, we shall fail to find it anywhere.

As our love becomes more beautiful, and as we discover greater value in every human being, motherhood, which stems from love and blossoms in life, will more clearly appear to be what indeed it is, heaven's greatest and sweetest gift to earth. And then we may feel confident that our daughters who become mothers tomorrow will honor their motherhood, for through us they will have already discovered the pricelessness of both love and life.

Evening wore into darkness. Bob and Phyllis went by in the family car. "I must ask them to dinner Sunday," she thought and went back to the house.

She sat on the edge of her bed. By now Jean would be married—where would she be? A hotel, perhaps, or at Larry's grand home—or they might even come back here—Ann had never felt so alone before.

The room was hot. She walked to the window and flung it wide. The cool night air fanned her cheek, and she breathed deeply the fragrance of her garden.

A car drove up, a long low car; and Ann's heart leapt in gladness. She stayed at the window as Jean and Larry came toward the house in the half dark outside. They stopped before the porch steps, and Jean's voice came low and clear.

"Larry, you are sweet; Mother will be so happy that we are going to wait and go to the temple."

"She was so swell herself, what else could we do? Darling, if I had known what it meant to you, I should never have dreamed of anything else."

"It won't seem long, Larry. The bishop said—"

"It will seem forever—" Ann Halstead realized she was eavesdropping. She brushed a tear from her eye, and stepped back from the open window.

M Men Champions

(Concluded from page 284)

La Cienega, a high-scoring, smooth-working team of rangy athletes won the consolation championship in a thrilling finish against Manavu of Provo, 44 to 43. The southern California entry was disqualified from participation in the championship bracket when it was disclosed that two of its players, Harold Allen and Fenton Oveson, had participated in a regular freshman intercollegiate league at the Arizona State Teachers College of Tempe, Arizona, in 1941. The Inglewood team made the trip in good faith with an official okh from its regional supervisors, so it was deemed best not to disbar it entirely but permit it to play through the consolation bracket. La Cienega defeated Aurora and Ucon of Idaho; St. Johns of Arizona, and Manavu.

The Wellsville Maughans, with Lynn Bradshaw collaborating in stellar manner, surprised by winning third place. The Cache family unit beat Edgehill 44-35 in its final effort after edging Ogden Fourth and Harvard and losing to Taylorsville.

The Rupert Second Ward of Minidoka Stake was awarded the Sportsman Trophy as a result of a vote by all the tournament players. Don Campbell, captain of the 1941 Grandview

Ward five, surrendered the award to George Q. Morris, general superintendent of the Y. M. M. I. A. who gave it into the custody of Paul McCloy, Rupert's captain. Superintendent Morris presented team awards to the champions, runnersup, and consolation winners and also the general board's gold basketball fobs to the new title holders.

The championship tournament was conducted in the customary efficient manner by Homer C. Warner, physical director of M Men activities, and Richard Ball, Salt Lake district supervisor.

At the conclusion of the meet the official *Improvement Era-Deseret News* all-star honor teams were selected as follows:

FIRST TEAM

Forwards—Alvin Bennion, Taylorsville; Don Riggs, Edgehill.
Center—Gerald Doerr, Lovell West.
Guards—Norman Doerr, Lovell West; Wilmer Burnham, Lovell West.

SECOND TEAM

Forwards—Victor Winterholler, Lovell West; Dale Maughan, Wellsville.
Center—Vaughan Barker, Taylorsville.
Guards—Ed Kilgore, Edgehill; Lynn Bradshaw, Wellsville.

The complete tournament results follow:

FIRST DAY

La Cienega 59, Ucon 36. (Forfeit to Ucon)

Union 29, Beaver East 16
Ogden Eighteenth 46, Rupert Second 36
Claremont 31, Taylorsville 44
Aurora 18, Edgehill 37
St. Johns 24, Lovell West 50
Harvard 19, Wellsville 24
Ogden Fourth 43, Manavu 36

SECOND DAY

Edgehill 51, Ucon 25
Ogden Eighteenth 23, Taylorsville 34
Wellsville 39, Ogden Fourth 34
Union 27, Lovell West 43
Claremont 35, Rupert 36
Beaver East 30, St. Johns 49
La Cienega 44, Aurora 32
Manavu 36, Harvard 30

THIRD DAY

Ucon 34, Union 28
Manavu 38, Rupert 37
La Cienega 66, St. Johns 49
Ogden Fourth 45, Ogden Eighteenth 34
Taylorsville 43, Wellsville 27
Lovell West 40, Edgehill 27

FOURTH DAY

(Championship Game)

Lovell West 41, Taylorsville 30

(Third and Sixth)

Wellsville 44, Edgehill 35

(Fifth and Eighth)

Manavu 43, La Cienega 44

(Fourth and Seventh)

Ucon 42, Ogden Fourth 41



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Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, CHARLES A. CALLIS, SYLVESTER Q. CANNON, AND HAROLD B. LEE

Activity in Ward Priesthood Groups

A PRESIDENT of a quorum recently wrote among other things as follows, "We are having trouble getting any activity from the committees in our ward groups. . . . In our group weekly meetings about all they do is study the lessons."

In our reply we said that wherever feasible every Melchizedek Priesthood quorum should carry on at least two projects, (1) to furnish the allotment assigned to it by the Welfare officers, and (2) to provide the quorums with means or with some activity that will help the quorum to develop a greater friendship, love, and interest in each "one for all and all for one."

This second project is initiated and carried forward by the quorum, in addition to the project assigned to it by the Welfare officers.

Now a quorum project may go forward in parts, a part being assigned to a quorum group. But it is sometimes said that some wards are so small that its quorum group has too few members to make it practicable to carry on a group project. This may or may not be true. We should remember this eternal verity, "where there is a will there is a way."

As to the second point in the letter above referred to, it may be said that it is not intended that the lesson work of a group or quorum shall, in general, be the only feature in the meetings of the group or quorum. Activity is a condition upon which growth depends. Now in order to get activity in quorum projects it seems that two things are necessary. These are: (1) frequent assignment of something to do, and (2) reports (written or oral) on the assignments. If quorum officers and group leaders are careful to see that these two conditions are met it is probable that in every meeting of the quorum (or sizeable group) a considerable part of the time will be taken up in reports, making assignments, discussing problems, etc. By this we do not mean to say that the lesson work is not important. Sufficient time should be had for both lessons and quorum projects even if meetings are held one-half hour or more longer. Activities as they relate to various projects are important things to develop quorum consciousness and the fraternal feeling characterized by sincere brotherly love. This thought should be kept in mind.

Quorum officers are concerned about how the Welfare plan, as we generally understand the terms, can become effective in Priesthood groups and quorums. Further, handicaps of one kind

or another are often discouraging. But where handicaps exist would it not be well to regard them as challenges to spur us on to devise ways and means to get results? If problems are given careful and prayerful consideration in council meetings, a way of solving them will usually be found.

As to the working of the Welfare plan in a quorum, the following examples may be helpful:

1. A brother in an elders' quorum has a wife and small child, and is not able to do hard manual labor that can be made available to him on account of a double hernia. What does the quorum do to effect a repair of his bodily trouble in an endeavor to put him in a way of satisfactory employment?

2. A brother in the quorum has the misfortune to lose his barn and sheds by a disastrous fire. He lives in a community where timber is available. What does the quorum do to aid in solving this problem?

3. On account of a drouth condition, several members of the quorum who have milk cows face the coming winter with insufficient hay to feed their dairy stock. The income from the sale of their milk would be sufficient to buy the required hay, but would leave them without means with which to purchase vegetables, potatoes, fruits, and flour that they have not produced. How does the Priesthood quorum, in cooperation with the ward bishop, aid in solving such a problem?

4. A brother is threatened with the loss of his home due to the fact that illness and irregular employment has made it impossible for him to keep up payments on his home. What does the quorum do about it?

For further suggestions as to quorum projects and activities see the brief "Handbook" by Elder Joseph Fielding Smith, also *The Improvement Era*, Dec. 1937, p. 770.

NO LIQUOR-TOBACCO COLUMN

Drinking Drivers

FROM the Utah State Tax Commission we obtained the information that during the calendar year 1941 the commission revoked 840 drivers' licenses. Of this number 488 or 58 percent were revoked on account of drunken driving. Does not this mean that any driver under the influence of liquor should not be permitted to drive? He is a very dangerous hazard on the road. The data is not furnished and, therefore, we do not know how many deaths resulted from the accidents to which the 488 named were a party. But so precious is a human life that one may well ask the question why does the public not rise up and demand a law and its enforcement that will make it illegal for anyone having alcohol in his blood stream to drive a motor car? The monetary damage involved in the accidents was certainly very large. The human suffering and deaths could not possibly be compensated for by money. Why do not safety councils lead out in a movement that will keep drinking drivers, while under the influence of liquor, from motor car steering wheels? We have asked this question before and in the light of the high percent of accidents in which liquor is involved we think the question should be asked again and again until something is done about it.

Who Will Do Likewise

FROM the chairman of the Rexburg Stake "No liquor-tobacco" committee we recently received a letter in which the following statements were made:



NEW YORK ELDERS QUORUM SOCIAL

This picture indicates the joyous way the second quorum of elders and guests, New York Stake, engaged in a social in January in the Brooklyn Ward recreation hall. There are forty members in the quorum, made up of two groups.

The banquet program consisted of prayers, choice music, instrumental and vocal, enjoyable short talks and readings, dancing. All who attended voted the affair a great success.

Quorum socials are considered essential to quorum unity and brotherhood and are recommended as an activity in which all quorums should engage.

MELCHIZEDEK PRIESTHOOD

We have our stake campaign committee organized and at work. We are going to do our best to make Priesthood quorum projects of this work. We intend to work through the various chairmen of the welfare committees in each quorum or group. Each stake member has a segment of this work in charge and to follow up. We expect to take the matter up in each of our monthly Melchizedek Priesthood meetings, and in the monthly Aaronic Priesthood and adult Aaronic Priesthood meetings to see how the work is going on. We shall expect each one supervising the Melchizedek Priesthood quorums to keep this work very much in mind as they supervise such quorums.

How many other stake committees are fully organized and are actively at work? When the spirit of this work is acquired, the bugaboo of the "personal contact" method will disappear and a real winning of addicts to total abstinence will follow. With persistent, tactful, and wise efforts it will be found feasible to bring the quorums to a standard of one hundred percent abstinences. Such is the standard set for us by the First Presidency. The Lord helping, it can be obtained.

Melchizedek Priesthood Outline of Study, June, 1942

Text: *Teachings of the Prophet Joseph Smith.*

LESSON 18
MARRIAGE AND EXALTATION (Continued)

4. Eternal increase (Doc. & Cov. 131:4; 132:19, 22)
 - a. Except a man and wife are married for eternity by the power of the Priesthood they will not have any children after the resurrection (300-301)
 - b. Those married for eternity, who continue without sinning against the Holy Ghost, will continue to increase and have children after the resurrection (301)
5. Sons and daughters of God.
 - a. Those who obtain a glorious resurrection are exalted far above principalities, powers, thrones, dominions and angels (374) (Cf. Doc. & Cov. 132: 16, 19-24)
 - b. They are expressly declared to be heirs of God and joint heirs with Jesus Christ, all having eternal power (374: Doc. & Cov. 76:54-62, 70)
 - c. Every man who reigns in celestial glory is a god to his dominions (374)
 - d. Gods have ascendancy over angels (312)
 - e. If you wish to go where God is, you must be like God (216): Search your hearts and see if you are like God

Discuss:

1. Point out the far more blessed condition of those attaining to Godhood than that of angels who are ministering servants.
2. What dominion will each exalted couple rule over?

LESSON 19
CHASTITY AND VIRTUOUS LIVING

Read *Teachings of the Prophet Joseph Smith*, pp. 47, 108, 117, 137, 155-156, 306, 339: Doc. & Cov. 29:17; 42:12-27, 40, 42, 54, 79-86; 60:13; 63:16; 93:35; 121:45; 132:63; Jacob 2:28-35; 2 Nephi 26:32-33; 28:14-15; Alma 39:5; Heb. 13:4; 1 Cor. 6:9.

1. The Lord delighteth in chastity (Jacob 2:28)
 - a. Purpose of marriage (Doc. & Cov. 132:63; Cf. Heb. 13:4)
 - (1) To multiply and replenish the earth
 - (2) To bear the souls of men
 - b. Body to be kept pure (Doc. & Cov. 93:35)
 - (1) Man's body the temple of God
 - (2) Whosoever temple is defiled, God shall destroy that temple

- c. Mind to be clean and pure
 - (1) Let virtue garnish thy thoughts unceasingly (Doc. & Cov. 121: 45)
 - (2) Virtue and truth above all things (117)
 - (3) The sin of lustfulness (Doc. & Cov. 42:23; 63:16)
 - (a) Brings loss of the Spirit and denial of the faith
 - (b) Lustful to be cast out, if unrepentant
 - (c) Have committed adultery in their hearts
 - d. We believe in being honest, true, chaste, . . . virtuous (13th Article of Faith)
2. Immorality brings destruction (Jacob 2:28-35)
 - a. Whoredoms an abomination before the Lord (Jacob 2:28)
 - b. Unfaithful husbands brought sorrow and mourning to the daughters of Jerusalem
 - c. Hearts of tender wives broken, and confidence of children lost
 - d. Many hearts died, pierced with deep wounds
 - e. A sore curse unto destruction to fall on those who commit these enormities
 - f. The wicked who commit whoredoms to be thrust down to hell (2 Nephi 28:14-15; Doc. & Cov. 29:17; Cf. 1 Cor. 6:9)
 - g. Whoso doeth them shall perish (2 Nephi 26:32-33)
 - h. Unchastity second only to murder (Alma 39:5)
 - i. Thou shalt not commit adultery (Doc. & Cov. 42:24-26, 80-83)
 - (1) Repentant adulterer, after first offense, to be forgiven
 - (2) Not to be forgiven after second offense
 - (3) Unrepentant to be tried, and if proved guilty, cast out

Discuss:

1. Why is immorality and unchastity a crime so destructive in its nature?
2. Why does the Lord rank it next to murder in wickedness?
3. When only can adulterers be forgiven by the Church?

LESSON 20
CHASTITY AND VIRTUOUS LIVING
(Continued)

3. Other crimes of the age (47)
 - a. Intemperance

- (1) Monster of intemperance finds countless victims (108)
- (2) Add to your knowledge, temperance (306)
- (3) Word of Wisdom to be observed (117, and footnote)
 - Decision of the Prophet—no official member of Church worthy to hold an office after having the Word of Wisdom properly taught him, and then neglecting to comply with and obey it
- b. Dishonesty
 - (1) Commanded to teach and live the truth (Doc. & Cov. 42:12-17)
 - (2) Thou shalt not steal (verses 20, 84-85)
 - (a) Unrepentant thief to be cast out
 - (b) To be delivered to the law of the land
 - (3) Thou shalt not lie (verses 21, 86)
 - (4) Thou shalt not speak evil of thy neighbor (verse 27)
 - (5) Thou shalt pay for that thou shalt receive (verse 54)
- c. Murder
 - (1) Thou shalt not kill (Doc. & Cov. 42:18-19, 79)
 - (2) He that kills shall not have forgiveness in this world, nor in the world to come (verse 18) (339)
 - (3) He that killeth shall die
 - (4) He shall be delivered up and dealt with according to the laws of the land (verse 79)
- d. Pride
 - (1) Beware of pride (137, 155)
 - (2) Pride goeth before destruction
 - (3) The lips betray the haughty and overbearing imaginations of the heart
 - (4) The virtue of humility (155-156)
 - (5) Thou shalt not be proud in thy heart (Doc. & Cov. 42:40)
- e. Idleness
 - (1) Thou shalt not be idle (verse 42) (cf. 60:13)
 - (2) Idle not to be fed and clothed by the laborer

Discuss:

1. What did the Prophet say regarding the keeping of the Word of Wisdom?
2. What are the elements of pride which make it a sin?

On The Book Rack

(Concluded from page 299)

BOOK OF MORMON CHRONOLOGY

(North and South America—one sheet—Albert C. Peterson, Box 80, Mt. Pleasant, Utah, or Deseret Book Co. 50 Cents)

ON one sheet of moderate size, Elder Peterson, recently of the California Mission, has arranged the chronology of events and persons in the Book of Mormon. It is really a brief historical survey of the book. The simplicity and completeness of the chart will make it useful to all students. It is a commendable contribution to Book of Mormon literature.—J. A. W.

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

THE AARONIC PRIESTHOOD

Twenty-sixth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

THE form of conveyance used by the one who consecrated his property to the Church was as follows:

BE IT KNOWN, THAT I, Titus Billings of Jackson county, and state of Missouri, having become a member of the Church of Christ, organized according to law, and established by the revelations of the Lord, on the 6th day of April, 1830, do, of my own free will and accord, having first paid my just debts, grant and hereby give unto Edward Partridge of Jackson county, and state of Missouri, bishop of said Church, the following described property, viz:—Sundry articles of furniture valued fifty-five dollars twenty-seven cents,—also two beds, bedding and extra clothing valued seventy-three dollars twenty-five cents,—also farming utensils valued forty-one dollars,—also one horse, two wagons, two cows, and two calves valued one hundred forty-seven dollars.

For the purpose of purchasing lands in Jackson County, Mo., and building up the New Jerusalem, even Zion, and for relieving the wants of the poor and needy. For which I, the said Titus Billings, do covenant and bind myself and my heirs forever, to release all my right and interest to the above described property, unto him the said Edward Partridge, bishop of said Church. And I the said Edward Partridge bishop of said Church, having received the above described property, of the said Titus Billings, do bind myself, that I will cause the same to be expended for the above mentioned purposes of the said Titus Billings to the satisfaction of said Church; and in case I should be removed from the office of bishop of said Church, by death or otherwise, I hereby bind myself and my heirs forever, to make over to my successor in office, for the benefit of said Church, all the above described property, which may then be in my possession.

YOUTH SPEAKS ON NON-USE OF TOBACCO



CHARLES HANSEN

(Address of Charles Hansen, a teacher, delivered in the Tabernacle, Salt Lake City, October 3, 1941, as part of the proceedings of the special Aaronic Priesthood leadership meeting held under the direction of the Presiding Bishopric.)

IF time would permit, I could read many statistics and testimonies of men and women who know of the evils resulting from the use of tobacco, either because they once used it themselves or because they have made a scientific study of it. Such testimonies would only tend to substantiate our contention that there is no good to be derived from the use of tobacco.

In all my life I have never seen anything of a beneficial nature resulting from the smoking habit. On the other

IN TESTIMONY WHEREOF, WE have hereunto set our hands and seals this day of in the year of our Lord, one thousand eight hundred and thirty.....

IN PRESENCE OF
(To be Continued)

hand, we constantly see examples of the evils men must endure because of their unrestrained use of the cigarette.

It has been prophesied that there will be great wars, and that with these wars shall come disease, famine, and plagues so terrible and severe that only the strongest shall survive. If Latter-day Saints will only keep the Word of Wisdom, they have the assurance in Section 89 of the Doctrine and Covenants that they shall be spared and "... that the destroying angel shall pass by them, as the children of Israel, and not slay them..."

To meet these problems, it is imperative that we be able to think clearly and intelligently. To do this, our bodies must be clean and strong.

Health has its own destructive fifth-columnists and saboteurs. Tobacco is just such a saboteur, and is constantly and relentlessly at work undermining the efficiency of those who indulge in the habit of smoking cigarettes. We should all realize that it is only good logic to assume that the things to be avoided are those that tend to destroy rather than build up.

Nicotine is not beneficial to the body. Nicotine is a poison. The early American Indian was aware of this fact and extracted the drug from the tobacco plant, with which he poisoned his arrows. This same nicotine is present in every cigarette manufactured, and, although slower acting, it is just as deadly.

While I do not minimize the physical harm resulting from the use of cigarettes, it is my opinion that these are not nearly so disastrous or dangerous as the certain disintegrating effects upon our spiritual vitality. Many a sincerely religious person has denied himself the bounties of the Lord and the extreme joy that comes from Church activity when he has become addicted to the use of cigarettes. This lamentable situation results, not so much because other people know he is breaking the commandments of the Lord, but because he himself knows it.

We young men of the Aaronic Priesthood are constantly around those who use tobacco. It is entirely up to us whether we live the clean, consistent life or follow the unworthy example of those who try to persuade us to the habit. Since the choice is ours, we must accept the inescapable results of our choice. Should the temptation overcome us, we must realize that we are doing nothing more or less than shackling ourselves mentally, physically, and spiritually; that we are allowing an unclean habit to dominate our lives, and, to a great extent, dictate our actions.

Park City Second Ward priests are first to receive the Standard Quorum Award in South Summit Stake.

A splendid example of the Priesthood activities of these young men is that they were responsible for increasing the ward teaching record from 25 percent in 1940 to 75 percent in 1941.

A fine social and fraternal program helped to maintain interest and stimulate activity.



Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

Message of the First Presidency to be Distributed by Ward Teachers During June

THE Message of the First Presidency, delivered in the Assembly Hall, in Salt Lake City, April 6, 1942, in connection with the 112th Annual General Conference of the Church, has been printed in pamphlet form and is to be distributed by the ward teachers during June. This message will take the place of the regular Ward Teachers leaflet for June.

It is full of timely instruction and counsel for the Latter-day Saints. Some of the most challenging and thought-provoking questions of the present day are answered with clarity and precision, showing forth the wisdom of our leaders as they are directed by our Heavenly Father in their responsibilities. Ward teachers can render a great service to the membership of the Church by making a serious effort to familiarize them with the counsels of the Lord thus given through His chosen prophets, seers, and revelators in this dispensation.

The pamphlet is to be left in each home at the time of the visit. Ward teachers are urged to be conscientious in seeing to it that through personal contact, even though many visits may be required in some instances, a copy is left in each home.

WARD TEACHING CAMPAIGN FOR JUNE

It is desired that ward bishophrics conduct a special ward teaching campaign during the month of June. Plans should be carefully made at once, and the necessary steps taken immediately to insure a visit on the part of ward teachers to every Latter-day Saint home in the wards of the Church.

The distribution and discussion of the message with the membership of the Church constitutes a rare privilege, with blessings to follow those who faithfully perform this duty. Bishops are urged to review the list of active ward teachers and make such necessary appointments as will insure the success of the campaign.

MESSAGE TO BE REVIEWED IN MONTHLY WARD TEACHERS MEETING

In order that the visits of the ward teachers may accomplish the maximum good, it is felt desirable that a competent review of the message be presented in the monthly ward teachers meeting prior to the making of the June visits. Ward teachers should be, and are, cautioned to avoid controversial discussions bearing upon any feature of the message. The words thus given to the membership of the Church will

be accepted by all loyal members as the inspired word of the Lord given through His chosen servants. Such instructions as these and others pertinent to the success of this special campaign should be made during this meeting.

MESSAGE TO BE READ IN SACRAMENT MEETING

To the end that ward membership may become more familiar with the contents of the message, it is suggested that during an early Sacrament Meeting service a competent reader be selected and given the assignment to read the entire message to the congregation. This can be very effective if care is taken in the selection of a reader. It will require about 45 minutes reading time.

PAMPHLETS WILL BE SENT DIRECT TO WARD BISHOPS

Owing to the possibility that the printing of such a large quantity will preclude their being sent to stake clerks in time for distribution to ward bishops in the regular way, it is felt advisable to send the pamphlets direct to each ward bishop. Stake clerks will, therefore, be relieved of the responsibility for distribution for the month of June only. (See also this issue of the *Era*, page 272.)

Music

INTERLUDES

By J. Spencer Cornwall,

Director Tabernacle Choir, Member General Music Committee

SHALL we have interludes played between the stanzas of the hymns? Since no unanimity of opinion or judgment can be secured from musicians or executive officers on this question, and since the question does not involve a right or wrong procedure, we essay simply in this consideration, to analyze the merits of the two situations when interludes are played and when interludes are not played.

As a matter of fact, the playing of interludes between the stanzas of hymns is, in the main, an innovation in hymn singing peculiar to our own Church. It was started no one seems to know where or by whom. Our generation of musicians use interludes because of tradition alone. The attempt of some to break away from the practice is based on various individual reasons most of which are quite superficial.

Interludes between the stanzas of hymns seem to serve one of three purposes, namely, a respite for the singers, a transition to a new mood in a succeeding stanza, or a modulation to a new key. The practice of playing the final phrase or phrases of a hymn satisfies

the first purpose only, that of providing a short breathing spell for the singers. Short improvisations serve the same purpose. Little can be said of the value of either of these procedures, because it is very doubtful that singers need rest periods between stanzas, except in infrequent cases where the stanzas are very long, or between certain stanzas when an unusually greater number are sung, or perhaps in groups made up largely of elderly people.

One needs to make only a cursory survey of the way interludes are now being played to discover many faulty practices.

Take, for example, the organist who is particularly clever and adept in the art of improvisation. When he releases the full capacity of his ingenuity in playing an interlude, he may easily turn the attention of the singers from the spirit of the hymn entirely and direct it to the interlude, thereby setting up a definite distraction in the whole performance. Such a thing is certainly not good. Again, we have all had the disconcerting experience of hearing an unpracticed organist modulate out of the key in an immature attempt to improvise an interlude. The effect of this kind of interlude interjected into the singing is nothing short of chaotic. Some organists have a habit of playing the last phrase with a few notes changed. This strikes one as being an infantile attempt at improvisation, but results in nothing more than an elemen-

tal uninteresting form of theme variation. There is also the organist who plays the last phrase but distorts the timing of the various notes, elongating them to a point which makes it nothing more than a rhythmical caricature of its original form. The final note of an interlude of this description often finds itself supported successively by a number of wandering harmony notes in the tenor and alto, prolonging the end, interminably. The chorister stands nonplussed to find a point for a beginning of the next stanza. All such interpolations in the hymn singing are bad.

We must conclude, then, that interludes used for rest periods alone should be played unobtrusively and rhythmically in keeping with the onward progress of the successive stanzas of the hymns.

The second type of interlude presents a thoroughly musical situation. It should only be used by the organist who is skilled in improvisation or by the one who can write out an interlude such as we now describe.

The various stanzas of many hymns are not all in the same mood. "Come, Come, Ye Saints" is a good example. Here the organist seeks to lead the singers into the new mood of each successive stanza by the character of his interlude. He now becomes a copartner with the composer and author. His interlude is in musical essence an integral part of the music of the hymn, fulfilling a need for a bridge between stanzas. Such an interlude becomes a

(Concluded on page 320)

Mutual Messages

Executives

ALERT, EXECUTIVES!

METHODS CHANGE, BUT THE WORK GOES ON

FOR many years, the general boards have been making it plain to stake and ward officers that the M. I. A. is a year-round program. Nevertheless, quoting from a recent letter of a competent stake superintendent, "too many of the wards have the idea that ward honor night is the last of their worries until September."

Let us get down to fundamentals. What is the purpose of the Mutual Improvement work?

It is to influence our youth to be better Latter-day Saints by increasing their knowledge, strengthening their faith, and establishing a testimony within them. It is also to broaden their understanding and appreciation of the great art of living through recreation and cultural activities. It is to build a loyal and grateful attitude toward the Church for giving them such a fine and happy background. It is to enlarge acquaintances and deepen friendships, so they may go through life on intimate terms with people of their own standards and faith. And lastly, it is to offer opportunity for young men and women to find mates congenial in tastes, attitudes, and religion, and who are prepared to enter with them into eternal covenant and union in the temples of the Lord.

Why should such glorious efforts cease in the early part of spring?

The Summer Program

Executives and class leaders, study your manuals. By this time, the 1942 Supplement to the *Summer Way for M. I. A.* should be in your hands and carefully read. Do not let your groups become disorganized. The committees of Scouts and Bee-Hives, Explorers and Juniors have planned for weekly activities. Your opportunity is to see that these become realities and not remain just words. If such is the case and if the older groups follow the same fine plan, you will find that when September comes, it will not be a gathering up of a disorganized body, but the resumption of class work for which an appetite will have grown. Moreover, if you keep the organization moving as is planned, you will have safeguarded youth, strengthened faith, and certainly in some cases have saved precious souls.

Prepare Your Summer Work

Executives, it is your duty to maintain your organizations, read your M. I. A. communications, which will be sent to you from time to time. Con-

tinue during the next four months, to carry on devotedly, the year round program including weekly contacts with your regularly organized groups. By doing so, you will provide morale, build recreation, strengthen the nation's defense efforts, keep the cultural and spiritual gains already won, and do the faith-building work to which you have been called by the Priesthood of the Lord.

M Men-Gleaners

INQUIRIES have come to our attention regarding the Church membership status of M Men-Gleaner officers. The M Men-Gleaner committee and the general board advise that all M Men and Gleaner officers should be members of the Church in good standing.

Because of the emergency change in a few of our organizations regarding travel and meetings, it is suggested that no M Men-Gleaner stake officers be elected this coming year. The stake Gleaner and M Men supervisors can assume whatever stake responsibilities would naturally fall upon the stake M Men and Gleaner officers. The only officers to be elected this year will be the ward officers, who will function as usual.

Golden Gleaners, attention! There are only three dates on which your applications for Golden Gleaners will be considered: April, August, and December. You will hasten the approval of your application if you heed these new date rules and send your application at one of these definite month dates.

M MEN-GLEANER READINGS OF THE MONTH

MAY

Note to Leaders:

PLEASE read these reviews aloud to your class to awaken their interest in this month's reading.

Since last June we have suggested different types of reading literature for your consideration. We hope you have enjoyed reading the books as much as we have enjoyed preparing them for you.

We'd like to know just which ones you've read. Will each of you hand a list to your leader and have her send the complete M Men-Gleaner ward report to us? We'd like to hear from you.

For our last month we shall mount the magic carpet and whizz away on a travel expedition. It seems to be most appropriate, since we are compelled to forego even our regular summer expeditions in the interest of rubber and gasoline conservation. So let's really get the Richard Halliburton touch and become acquainted with our friends, the people around the world.

If you want to increase your knowledge of South America—its language, customs, geography, people; if you want to be delightfully entertained, here are two new books that will fascinate you:

Salud! A South American Journal, by Margaret Culkin Banning. "As lively and informal an introduction to South America as the next few years are apt to see is Mrs. Banning's personal intimate account of her adventures in the countries to the south of us.

"Fortified with a typewriter, notebook, daughter, eight pieces of luggage and numerous letters of introduction, this popular woman novelist made her way by plane and train from Panama to Colombia, thence to Ecuador, Peru, and Chile, over the Andes to Buenos Aires and finally up the coast to Rio de Janeiro.

"Talking to everyone she met, from ambassadors to busboys, she soaked up impressions hourly, asked questions endlessly. About the war, the effect of its outcome on the future policies of the various countries, the extent of Nazi infiltration, the status of women, the part women can play in improving the relations between South and North America, etc."

Secondly, we suggest *Brazil* by Stefan Zweig. Mr. Zweig speaks of Brazil—"Brazil seems to me . . . one of the most lovable countries of our world. It is a country which hates war; even more, it has hardly ever experienced it. . . . Generals are neither the pride of Brazil nor her heroes; but rather statesmen like Rio Branco, who knew how to prevent war. . . . Brazil has no desire to expand, nor any imperialistic tendencies. No neighbor can demand anything from her, and she does not demand anything from her neighbors. . . . This desire for peace, this humanitarian behavior, has not been an accidental attribute of a single ruler or leader. It is the natural product of a people's character, the innate tolerance of the Brazilian."

"So one of our greatest hopes for future civilization and peace in our world . . . rests on the existence of Brazil."

Here is a book not so light and perhaps not so delightfully carefree to read as it is informative, exquisite in description of scenery, and interesting in the vital elements of any country—its history, economics, and culture. And perhaps there is no more clear nor descriptive writing than that part telling of the beautiful city of Rio de Janeiro. Readers who have never seen the blue enclosed harbor nor the Sugar Loaf, nor the blue-green waves lapping the white sand will believe that truly the magic carpet has actually stopped long enough for a glimpse. We suddenly seem to remember Dom Pedro as a real individual instead of a name we used to forget with the date opposite his name. We remember the extreme difficulties and disadvantages that seem to stalk Brazil in her transportation, lack of coal, etc. And we suddenly find that at last someone has written a history book we have thoroughly enjoyed reading and marvelously remembered better than most of our history lessons.

Quickly we fly on our magic carpet across the Atlantic Ocean to Europe and here are three more books we have to name:

Laughing Odyssey—by Eileen Bigland—the name is most appropriate because the book is just that—a laughing long journey. "Eileen Bigland was brought up in Scotland and later studied dancing with Isadora Duncan and ballet with Pavlova and Cecchetti. But instead of making dancing

her vocation she wandered all over Europe on business and pleasure until her marriage in 1923. She has three children, and after a job with *Time and Tide*, she became a publisher's reader before taking to writing.

And lastly, we have two English books, quite different from the other books we have mentioned for this month of travel. Both these books deal with the inside story of the bombing of England since September, 1940. They have that grimness and reality that tighten one's throat, and for those who love the British people, there are many times when the eyes are wet and the throat has difficulty in swallowing the lumps that arise, when chills creep up the spine in honor of the story of bravery of a great people.

Ben Robertson's *I Saw England* is a news reporter's account of six months on the English front line. From June 1940, through September to December, Mr. Robertson rubbed shoulders with Vincent Sheean, Eve Curie, Helen Kirkpatrick, Virginia Cowles, Joe Kennedy; he lay on the white cliffs of Dover and watched the Jerries come over to bomb England; he followed the fire engines and rescue squads; he slept in a haystack; he talked to the people on the street—in short he tells a story as if he were writing today's newspaper of today's news. For war time history in the making, you will be sure to like *I Saw England*.

Second of the war books is Mr. William Allen White's *Journey for Margaret*.

"Bill" White of Kansas, went to England with a private memo—"uplook kids." This memo, in cables, recorded Mr. and Mrs. White's wish to adopt an English child. Not long after he landed in England—he crossed on one of the fifty U. S. destroyers transferred to the British Navy—White found Margaret, who at this time was three and a half years old.

"Margaret was White's personal job in England, and this is his personal book about Margaret and her England. His public job was writing dispatches for America, and he made it his business to see, hear, and feel all phases of the war. He spent nights at the R. A. F. flying posts, watching the bombers go off to Germany, he went mine-sweeping in the English Channel. He was bombed himself. This is the fiery background for Margaret, the little girl he was finally able to adopt and bring to America."

Happy readings for your last month. Enjoy yourselves completely.

Juniors

AN old Hindu proverb reads, "Help thy brother's boat across, and lo, thine own has reached the shore."

Summer is almost here. Junior leaders, have you planned to help the boats of your girls across? Each girl has a summer full of work awaiting her. Our Juniors must not be the carefree, pleasure-seeking girls whom we have grown accustomed to see. This year and for the duration, we have serious responsibilities calling for our most loyal support. There is work to do and it is our privilege to join the defenders of democracy, that with the help of God, this land shall continue to be a choice land.

Because of these added problems

and responsibilities the small amount of leisure time our girls will have must be well organized. As leaders, plan to meet all emergencies and conditions arising in your ward. Make opportunities for a Junior get-together at least once every week this season. No definite lessons have been outlined for the summer months but we are desirous that you fill this time with choice activities.

At least once a month spend the evening with *My Story*. What interesting happenings can now be recorded for your later enjoyment. Great and unusual events are now transpiring. We will all be affected by them. Do not fail to record your impressions and your part in this great drama of life.

The old-fashioned sewing bee is still good. Never sit idle but fill your time doing your bit to help those in need. You do not need to purchase new materials. Have you ever experienced the joy and satisfaction of remaking a dress, coat, suit and from seemingly nothing fashion a useful article of clothing for a child or smaller person?

Plan some type of camping experience each month. Maybe, because of transportation restrictions it must be close to home in a members' backyard or a vacant lot. Remember simplicity is the watchword of clever people now and often simple things are the most enjoyable.

As a Junior group join in all the many community, ward, and general M. I. A. activities. Summer brings many holidays to celebrate. Make your summer worthwhile, purposeful and joyous.

Junior leaders, arrange your calendar now for the coming summer to include delightful Junior evenings. Yours is the task in these troublous times of helping your girls bring their boats of love and joy to shore.

Bee-Hive Girls

"I AM not afraid of tomorrow for I have seen yesterday and I love today."

If we as teachers instilled in our Bee-Hive girls a courage to live today the Mormon way, we have succeeded this past winter. With times as they are, if our girls have a courage to live today as it should be lived and a faith in tomorrow, they will have a life insurance that will be priceless.

Summer time is a happy, carefree time for this age girl. She is a social person and loves to club and group together with other girls of her age. May we urge you Bee-Keepers to encourage this by meeting weekly with your group. Perhaps afternoon will be the ideal time, but make whatever time you choose a regular definite meeting time. Make it a happy, gay time for the girls to look forward to each week. The general Bee-Hive

committee sincerely hopes that every Bee-Keeper will continue with her girls. The strength of this program depends greatly on trained leaders. Each year you become more valuable to the M. I. A. Continue on this next year with the thought in mind of giving your girls the very best you have.

Summer is a grand time for honor badge work.

Another fine project for summer is the membership plan.

Now a note to you stake supervisors. Will you check with the wards early in the summer to see that organization is complete in all three groups of the Bee-Hive? If there are new leaders in your wards, help them in all ways possible to understand the program. See that each leader has a 1938 edition handbook, but whenever possible, let them use all available handbooks in the ward before ordering new ones. In this way our supply of books will last throughout next year. Again this year there will be a new supplement to add to your books. A copy of this pamphlet will be sent to each stake and then an order may be sent to the Y. W. M. I. A. office for the number you need in your wards. Each ward Bee-Keeper should have a 1942 supplement to add to her handbook. This supplement includes:

1. Slight modification of general plan
2. Extra help on honor badges
3. Theme application
4. 1942 reading course book
5. Membership plan
6. Bee-Hive week, Sunday evening service for 1943

And now, may you and your girls have a happy summer filled with courage and faith to live the "Mormon Way."

ON THE WING WITH SUZY BEE

NO priorities on bee's flying wings or postage stamps, which indicates it is about time I kept in closer touch with you. Especially when I consider a message from the *Deseret News* stating that they are conserving space in their paper and so The Honey Comb of the Bee-Hive will not appear there. Just as we felt the need of hearing from you more than ever. That gives me the idea that maybe you would just as soon send the news along to me anyway, so we here at headquarters will know of your good times. With traveling what it is and all the restrictions we still need to keep in touch with each other. I'll try to pass on a few headlines in the *Era*, *Leader*, and other ways as opportunity comes along. Too, your letters will be enjoyed by all the general Bee-Hive committee. Special problems I particularly like. Letters and telephone calls can give quite a composite picture of the progress of the bees in the field.

Bee-Hively speaking, something tells me we are going to have a wonderful summer.

Suzy Bee.

MUSIC

(Concluded from page 317)

welcome addition to the singing of the hymn.

The third type of interlude is one which not only establishes the mood of a successive stanza, but effects a modulation to a new key as well. Hymns containing this type of interlude are usually specially arranged for choirs or

choruses. The interlude here is written out and therefore the ability of the organist is not taxed to improvise it.

When no interlude is used at all a well-timed pause should be made between each two stanzas. This pause should be only long enough for the singers to get their breath and to make a proper break between stanzas.

We have not in the foregoing answered "yes" or "no" to the original question, "Shall we have interludes?" but have endeavored to state the conditions which prevail both when interludes are played and when interludes are not played, attempting to give here and there a caution for bettering the situation in either case.

GENERAL CONFERENCE, SATURDAY MORNING

PRESIDENT HEBER J. GRANT

(Continued from page 303)

my way back, he invited me in and was very friendly.

When I got to Omaha I called on the president of the Omaha National Bank as I had promised to do, and told him where I got the money. He immediately telephoned to the president of the Union Pacific System telling him to come down to the bank. He said: "I want you to meet a young man who has borrowed \$336,000 in New York during the panic and got it at six percent. The Union Pacific Railroad ought to get acquainted with this young man, he is the kind of man the Union Pacific are dealing with."

I am grateful today that I am honored by being a director of that road.

Now, my dear brethren, I could go on talking to you by the hour of things that have come to me that have demonstrated to me beyond the peradventure of doubt the inspiration of the men who have preceded me as the presidents of the Church of Jesus Christ of Latter-day Saints. On the day that Brother Joseph F. Smith bade me good-bye, and he died that very night, he told me that the Lord never makes a mistake. He said: "You have a great responsibility resting upon you. The Lord knows whom He wants to preside over His Church and He never makes a mistake." I can testify to you that He has not made a mistake in my case any more than He did with each and all of my predecessors.

I shall take the time to relate one more incident. Never did Brother Taylor direct the course of the apostles without inspiration, neither did Brother Woodruff, nor Brother Snow, nor Brother Joseph F. Smith. God to my knowledge inspired those men and directed them.

Brothers Francis M. Lyman and John Henry Smith were told by President John Taylor to go to some town—I shall not mention where it is—and to have a man sustained as the president of the stake. Un-

doubtedly there are some of you men who know where it was, I won't give the name—I won't tell that.

Brother Lyman said: "Why, Brother Taylor, I know this brother, and I know that the people will not sustain him."

Brother Taylor said: "You and Brother John Henry Smith are called upon a mission to have him voted for and sustained as president."

Brother Lyman later in the day said: "Suppose these people won't sustain that man, what are we to do?"

Brother Taylor said: "But you are called upon a mission to have him sustained; that is what you are to do."

Brother Lyman brought it up again a third time and Brother Taylor said: "Do you understand English? Don't you know what mission I have placed upon you two men? It is to have him sustained."

Later in the day Brother John Henry thought the president had not thoroughly considered the matter, and he brought it up.

Brother Taylor said: "Didn't you hear what I said to Lyman? You two men are called to go to that place and have the people sustain this man."

Brother Lyman gave me the credit of feeding him more meals and giving him more opportunity to sleep in my house than all the rest of his relatives in Salt Lake City combined. He made my home his home during the two years that I presided in Tooele, and after I became an apostle he made my home his home whenever he came in to Salt Lake from Tooele.

As we came past the president's office after our meeting in the Endowment House, he said: "Heber, President Taylor does not understand the condition; those people have rebelled and they will not sustain this man. He was busy with our regular meeting, and he did not get it into his head that it cannot be

done. I will step in here. You tell your wife I will be a little late, but don't delay your dinner until I get there. Go home and eat it, and I will come along later."

I said: "I will wait for you." I thought it wouldn't be long.

He came out in a moment and said: "I wish I had not gone to see the president. Heber, fast and pray for us; I do not see how under heaven we can change this condition. All the bishops and their counselors, the high council, the patriarchs, and the presidency of the high priests quorum have requested that this good brother be dropped and that they have another president. Brother John and I will have to pray all the way from Milford until we get to the place."

When they arrived, Brother Lyman brought all these people together who had signed the petition and said "Now, brethren, we do not want a great number of you men to confess the president's mistakes, but we will step out of the room, and you appoint one man to do the talking. You tell him everything you can think of against the president. If he has forgotten anything, give him a chance to speak again, and then we will come back and hear it all. We have come here to fix up things, and we are going to do just what you people want us to do."

When they got into the other room John Henry said: "For heaven's sake, Lyman, did you lose your head? They want a new president, they have signed their names for a new president."

Brother Lyman said: "Well, it must have been a slip of the tongue. We will have to pray just that much harder."

When the man who had been selected to be their spokesman got through with his talk of nearly an hour, Brother Lyman said: "Has he forgotten anything?"

They said: "No, he has told the truth."

PRESIDENT HEBER J. GRANT

Brother Lyman said: "Well, that is marvelous. We had never dreamed that this man had so many faults and failings. Really, if there is somebody who would like to tell something good about him we would like to hear it."

A man got up and said: "I can say something good about him, about his generosity, his liberality." Then he commenced weeping, and said: "Brother Lyman, will you scratch my name off that list and let me vote for him."

Brother Lyman said: "All right. Does anybody else feel that way?" About one-third of them got up.

He said: "Well, you may go home, it is rather late, and the others of us will discuss this matter further."

He then said to the spokesman: "Get up and tell that story again, because it is news to us; we never dreamed this brother had so many failings."

So the man got up and told it over again.

Another man jumped up and said: "Brother Lyman, please take my name off that list. Let me vote for him."

Brother Lyman said: "All right. Does anybody else feel that way?"

About half of them stood up.

He said: "All right. Your folks are wondering why you are out so late; we will excuse you."

Then he said to this man again: "Now, get up and tell us that story again."

The man got up and told the story once more.

Brother Lyman said: "Two men have tried to tell something good

about this man and failed, but have asked permission to vote for him tomorrow. Is there anybody else here who feels to sustain him?" And they all stood up.

He said: "All right. Good night, brethren." And he turned to John Henry and said: "John, will you sustain him?"

John laughed and said: "I will."

By this time I think it was after half past twelve or one o'clock in the morning. The next morning Brother Lyman was able to say to the people: "All of the bishops and their counselors, the high council, the patriarch, the presidency of the high priests quorum, every one of them has asked permission to vote for Brother So and So as the president of your stake, and we have agreed to let them do so. If any of you want to vote the other way there will be no condemnation." They got a unanimous vote to sustain that man as president of the stake.

When Brothers Lyman and Smith returned they made their report of what had happened. Brother Taylor, when something pleased him immensely, used to shake his body and laugh; and he said: "Twins, twins, twins, (he nearly always called those two men twins) it wasn't such a hard job after all, was it? Now, this brother is a big-hearted, fine man, but he makes mistakes. He is sick abed now, and he never would have recovered, he would have died a broken-hearted man if he had not been sustained. He will be well in three months and feeling fine. Go down there and put your arm around him and say: 'Now that the people are loving you and

have unanimously sustained you, don't you think it would be well to resign?' and he will jump at the chance and you assume the authority to accept his resignation."

And that is how it worked out.

There are things that I could go on by the hour telling you regarding advice given by President Taylor. You have all seen in *The Improvement Era* the account of my nearest and dearest friend's staying in the army—Richard W. Young—under the advice of President Taylor, and how it worked out. It was marvelous.

I want to tell you that starting with Brigham Young and coming down to your humble servant, the Lord has been with us and has directed this Church. May the Lord help us so to live that you will sustain us, and may I never live long enough that when I am in favor of a thing and all the brethren are in favor of it, such as was the case when we were opposed to bringing whisky back, that Utah and the Mormons will be in opposition to us. I would almost have staked my life, knowing that the people know that we did not want to have whisky again, that the people would not have voted to bring it back. If we would pay our tithing to God, and if we and all the people of this nation would stop using tobacco and drinking tea, coffee, and liquor, I do not care if this war cost \$110,000,000,000—we could pay it all.

God bless us by His Spirit always, I ask it in the name of Jesus Christ. Amen.

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associate with these men. In these men I have seen the power of God made manifest, and I thank them for the privilege I have had of working with them—not to work out my own desires and ambitions, but to unite with them in carrying forth the program that God has given to the children of men, without which this world is condemned already. If this body of men cannot rise to the majesty of the power that God has given to them and build upon the foundation of faith and righteousness, there is little hope for the world; but if we do our part, if we will keep the commandments of God, if we will love one another and observe the commandment of the Savior that we love our neighbor as ourselves, then will we have strength, and power, and wisdom, and might, among the children of men, and the people of

the world will love us, and they will not hate us because they will see in us the riches of righteousness and the blessings which come from the power of our Heavenly Father.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the living God, and that the Church with which we are identified, was organized through him by our Heavenly Father and His Beloved Son, Jesus Christ. I know these things, and there is no other way under heaven whereby men may gain a place in the celestial kingdom but through the plan that God has given the children of men, of which we are made partakers. I know this as I know that I live, and knowing it, I desire that we may prove worthy. With all my heart I pray that we may be content to live in the lowly brackets of life; not with all the riches that the world desires and

clamors after, but that there may be in our lives a richness of love and hope and charity wherever we go.

I pray that our homes may be the abiding place of prayer, and that our sons and daughters may be worthy exemplars of the cause and represent us favorably wherever they may go.

Brethren, let us not think that this Church will go on just as well if we fail. The Church as a whole will, but I want to say to you that the department we are expected to direct will not go forward as long as we stand in the way, so let us adjust ourselves if necessary. Let us live so that every night when we kneel to pray and every morning when we bow before the Lord in thanksgiving, there will be in us the power to open the heavens so that God will hear and answer our prayers that

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we will know that we are approved of Him. We can do that, brethren, better than we have ever done before. If there ever was a time when it was needed, it is this particular period in which we are living.

I humbly pray that God may give us power and strength to resist evil and temptation and to put aside from us the selfish motives that characterize so many of His sons and daughters, that we may let our light so shine every day that others observing our good works will see in us righteous leaders that they will be glad to follow. I pray that these

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men who preside over us, this Presidency, may have the joy of always being united in their leadership and that we may be united in our membership when they shall speak in the name of the Lord to the Church.

Again I say I know that this is God's work. I may not be with you very long, my brethren. I have passed the years of some of my forebears a long way, and I am amazed that I have been permitted to stand among you as long as I have with my many illnesses, but I desire that as long as I live that I may enjoy the Spirit of God, the spirit of fellowship, and brotherly love. When

I think of your homes, I would like to know that there is love in every heart for one another; then I will know that there will be love in God's heart for us, and there will be an assurance that He will bless us as we need blessing.

That this conference may be notable for the spirit that will be distilled upon us, even as the dews from heaven, and when it is over that we may go to our various departments renewed and invigorated, and determined more than ever to be worthy of the high calling that has been made of us and conferred upon us, I humbly ask in the name of Jesus Christ our Lord, Amen.

MARION G. ROMNEY

Assistant to the Twelve

*Address delivered in the Assembly Hall Saturday morning, April 4, 1942,
at the first session of the 112th General Conference*

I DESIRE to call your attention to the principle of loyalty, loyalty to the truth and loyalty to the men whom God has chosen to lead the cause of truth. I speak of "the truth" and these "men" jointly, because it is impossible fully to accept the one and partly reject the other.

I raise my voice on this matter to warn and counsel you to be on your guard against criticism. I have heard some myself and have been told about more. It comes, in part, from those who hold, or have held, prominent positions. Ostensibly, they are in good standing in the Church. In expressing their feelings, they frequently say, "We are members of the Church, too, you know, and our feelings should be considered."

They assume that one can be in full harmony with the spirit of the gospel, enjoy full fellowship in the Church, and at the same time be out of harmony with the leaders of the Church and the counsel and directions they give. Such a position is wholly inconsistent, because the guidance of this Church comes, not alone from the written word, but also from continuous revelation, and the Lord gives that revelation to the Church through His chosen leaders and none else. It follows, therefore, that those who profess to accept the gospel and who at the same time criticize and refuse to follow the counsel of the leaders, are assuming an indefensible position.

Such a spirit leads to apostasy. It is not new. It was prevalent in the days of Jesus. Some who boasted of being Abraham's children, said of the Son of God: "Behold a man glutinous, and a winebibber, a friend of publicans and sinners."



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(Matt. 11:19) But those who stood by Him enjoying the spirit of truth knew Him, as did Peter, who said "Thou art the Christ, the Son of the living God."

In the days of the Prophet Joseph, there was criticism against him and the counsel he gave. Some of the leading brethren of the Church charged him with being a fallen prophet. They did not deny the gospel, but they contended that the Prophet had fallen.

Those were critical times for the Church. They have now long since passed into history, but the records remain. The issues are now clear. Joseph Smith was the Lord's prophet, and so continued, notwithstanding all the abuse directed at him. He now sits enthroned in yonder heavens, and those who criticized him apostatized and left the

Church. Thomas B. Marsh, who left the Church in 1839 because he became jealous of the Prophet, found his way in 1857 to Salt Lake City, and in addressing the Saints, said:

If there are any among this people who should ever apostatize and do as I have done, prepare your backs for a good whipping if you are such as the Lord loves. But if you will take my advice, you will stand by the authorities.

As we look back upon these important events, it seems that the issues were always so clearly drawn that anyone could have seen the truth. And yet, there seem always to have been great intellects on the side of error. This is one of life's tragedies. Surely there can be nothing of more importance than to be always and everlastingly on the side with truth as we meet the complex problems of our lives. It is comforting to know that that is where we may be if we will but hearken to the spirit of truth. For the Lord has said that "the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit." (D. & C. 84:46) That this is no idle promise is shown by the fact that on nearly all occasions there have stood with God's spokesmen those who were loyal to the truth and to the men whom God had chosen to lead the cause of truth. At the time of the attack on the Prophet in Kirtland, Brigham Young was present, and when the criticism was expressed he arose and in plain and forceful language said that Joseph was a Prophet and he knew it, "and that they might rail and slander him as much as they pleased, they could but destroy their

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own authority and cut the thread that bound them to the Prophet of God and sink themselves to hell." Later he said:

Some of the leading men at Kirtland were much opposed to the Prophet meddling with temporal affairs, thinking that his duty embraced spiritual things alone and "that the people should be left to attend to their temporal affairs without any interference whatever from prophets and apostles. In a public meeting, I said: "Ye elders of Israel: Now, will some of you draw the line of demarcation between the spiritual and temporal within the Kingdom of God, so that I may understand it?" Not one of them could do it. When I saw a man standing in the path before the Prophet, I felt like hurling him out of the way and branding him as a fool.

Here was loyalty, loyalty both to the truth and to the man whom God had called to represent it.

Why was it that the vision of Brigham Young was clear and that of Thomas B. Marsh was cloudy; that Brigham Young remained true to the Prophet, and that Thomas B. Marsh criticized him? It was because Brigham Young always hearkened to the spirit of truth, and Thomas B. Marsh did not.

LAST October, I attended an outlying stake's conference. A number of the speakers had just attended for the first time a general conference. Their reports were soul stirring. One bishop wished that every member of his ward might attend just one conference in the tabernacle. Another, when he stood with the vast congregation for the first time, was so moved that tears ran down his cheeks, and his voice so choked that he could not join in the singing. A third was impressed with President Grant's closing remarks. He said as he finished his talk: "Three times the President said: 'I bless you, I bless you, I bless you.'"

In another outlying stake, an ex-bishop said to me that the conference was nothing but a political convention. In another a man said that whether he would follow the counsel of the leaders depended upon what subject they discussed.

How are these different responses accounted for? I will tell you. The members of the one group were observing and keeping the commandments of God, and the others were not; one group was walking in the light of truth, and the other was in the dark; one group enjoyed the *Spirit of the Lord*, and the others did not.

If we are to be on the side of truth, we must have the *Spirit of the Lord*. To the obtaining of that spirit, prayer is an indispensable prerequisite. Praying will keep one's vision clear on this question of loyalty as on all other questions. By praying I do not mean, however, just saying prayers. Prayers may be said in a perfunctory manner. Access to the *Spirit of God*, which is a directing power, cannot be so obtained. The divine injunction to pray is not to be satisfied in a casual manner nor by an effort to obtain divine approval of a predetermined course. A firm resolve to comply with the will of God must accompany the petition for knowledge as to what His will is. When one brings himself to the position that he will pursue the truth wherever it may lead, even though it may require a reversal of his former position, he can, without hypocrisy, go before the Lord in prayer. Then, when he prays with all the energy of his soul, he is entitled to and he will receive guidance. The mind and will of the Lord as to the course he should take will be made known unto him.

I assure you, however, that the spirit of the Lord will never direct a person to take a position in opposition to the counsel of the Presidency of His Church. Such could not be, and I'll tell you why. The *Spirit of the Lord* is "truth." The Prophet Joseph Smith says that "the glory of God is intelligence, or, in other words, *light and truth*."

The Presidency, in directing the Church and its affairs and in counseling the people, do so under the directing power of this "*light and*

truth." When a man and the Presidency are both directed on the same subject by "*light and truth*," there can be no conflict. And so, my brethren, all who are out of harmony in any degree with the Presidency have need to repent and to seek the Lord for forgiveness and to put themselves in full harmony.

In response to a contention that to follow such a course is tantamount to surrendering one's "moral agency," suppose a person were in a forest with his vision limited by the denseness of the growth about him. Would he be surrendering his agency in following the directions of one who stands on a lookout tower, commanding an unobstructed view? To me, our leaders are true watchmen on the towers of Zion, and those who follow their counsel are exercising their agency just as freely as would be the man in the forest. For I accept as a fact, without any reservation, that this Church is headed by the Lord Jesus Christ, and that He, through the men whom he chooses and appoints to lead His people, gives it active direction. I believe that He communicates to them His will, and that they, enjoying His spirit, counsel us.

The Savior Himself gave us the great example on this point. As He labored and suffered under the weight of the sins of this world in the accomplishment of the great atonement, He cried out in the agony of His soul, "O my Father, if it be possible, let this cup pass from me: Nevertheless not as I will, but as thou wilt." (Matt. 26:39) And so saying, He subjected Himself to the will of His Father in the consummation of His supreme mission. Who will say that in so doing He surrendered His free agency?

That we may all have the vision and the courage to be loyal to the truth and loyal to the men whom God has chosen to lead in the cause of truth, I humbly pray, in the name of Jesus Christ. Amen.

THOMAS E. MCKAY

Assistant to the Twelve

Address delivered at the Saturday morning session of the 112th General Conference, April 4, 1942, in the Assembly Hall

IT is a very great privilege for me to be associated with such fine, outstanding men as are here present, and I express my thanks humbly and before you brethren, to my Father in heaven for this privilege. I am very thankful also to be able to report the

conditions in the missions included in the European group as very favorable. All those missions are functioning, and most of them are making progress. Some of them are handicapped in the holding of their meetings; especially has that been the case during this past

winter because of the lack of fuel and light. They are continuing, however, to hold all meetings, including their district conferences, but they must all be held during the daytime. Generally the sacrament meetings convene im-

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diately following the Sunday school, and the Priesthood, Relief Society, and M. I. A. gatherings are held at the same time.

We continue to get letters; but, of course, as you know, they are all censored. A report just received yesterday from the Danish Mission was sent by regular mail on the eleventh of October. It had been censored by both the German and the English authorities, but it came through in its original form. On one end of the envelope was stamped *Geöffnet*, the German word for opened, and on the other end *Opened by Examiner*, the words used by the English censor.

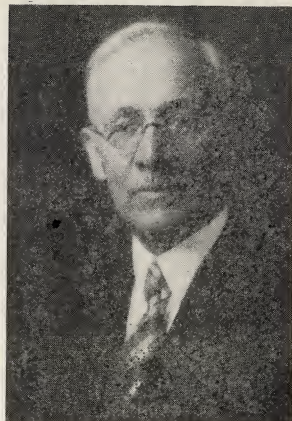
In that report it stated that thirteen members had been baptized for the ten months ending October 27, 1941.

The letters and reports from the British, South African, Swedish, and Swiss Missions and the French, Swiss, and Syrian Districts come through quite regularly, while those from the other missions since the United States entered the war are very irregular; some of my letters are being returned, with the words "Service Suspended. Return to Sender," stamped on them.

The yearly report from the Swedish Mission shows an increase of twenty-two percent in tithing over last year, and twenty baptisms.

The British Mission also is doing exceptionally well. They have home missionaries. It is their aim to have such missionaries in every branch. They report for the year 1941 sixty baptisms and a very substantial increase in tithes and fast offerings. From a letter received day before yesterday, the following paragraph is taken:

I regret to inform you that we have been advised by the Air Ministry in London that Pilot Officer Hugh Card Brown is posted as missing. A telegram, we learn from the same source, has been sent to his parents. The news is a very great shock to us. We saw him two days ago, smiling and bright, full of life and joy. We spent an evening with him in town. He was in London for



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a couple of days to undergo medical examination, which he told us was A-1. We all feel very keenly the sad news. We are fasting today with hope and prayer that he is safe. We are awaiting further news from the Air Ministry in London. This information was received last night, that is, March 17, 1942.

I am sure that hundreds of us here have also united our prayers with members of the British Mission that our young pilot officer, Brother Hugh Card Brown, is still safe.

Many families are afflicted as are President Hugh B. Brown and his family, and thousands of others, I fear, will be before this war is ended. As you know, President Brown and his good wife, Sister Zina Card Brown, were presiding over the British Mission when war was declared; they evacuated all missionaries in the British Mission at that time.

In speaking of our soldiers may I

presume to recommend that it be a Priesthood project to write at least once a month to the members of the Priesthood quorums who are in the service. The personal welfare committee, presided over by the president of the quorum, should follow this up. We cannot estimate the good that will come from these letters, especially to members of the quorum, who have been, perchance, inactive at home. There are many very interesting events that can be told that will be very beneficial to these members of the quorum. May I suggest also that others be instructed to write? These soldiers should receive a letter weekly at least. I am sure, and I testify, good will come from this method if it is followed up.

I desire also to express before sitting down my great appreciation for the opportunity I have had of visiting so many of the stakes and one mission. I did enjoy my visit to the Eastern States Mission. President Gustave A. Iverson and his good wife are doing a splendid work, working too hard, but they certainly have the love and respect of all the missionaries. Two groups there are doing especially good work with their singing: The Mormon Missionary Male Quartet of Philadelphia, and also the Ensign Chorus, comprised of mixed voices. They seem to have no difficulty in getting permission to sing over the radio, and at the same time announce their conferences and other meetings.

I appreciate also the opportunity I have had of meeting and getting better acquainted with you presidents of stakes. My faith in the inspiration of the leaders of the Church has been encouraged and strengthened since meeting you men. I testify that these men—these leaders—are called of God and they are inspired in their leadership. May God continue to bless them, and bless you, and bless our boys in the service, and also our members in the war-torn countries, I pray earnestly in the name of Jesus Christ. Amen.

SECOND SESSION, GENERAL CONFERENCE

Assembly Hall 2:00 p. m. Saturday, April 4, 1942

GEORGE F. RICHARDS

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als. From about that time there has been among the people of the world a spirit and desire to know more about their ancestors than ever before. Men and women of intelligence and means are spending their means and time in genealogical research, and those family histories find their way into the genealogical libraries which have grown up all over the land in this and other countries, and are accessible to the Latter-day Saints.

The Genealogical Society of Utah has for years been gathering copies of records that are kept in other countries

and they are accessible also to the Latter-day Saints here in the Genealogical Library of Utah in Salt Lake City.

So if the Lord has moved upon the minds and hearts of men and women not of the Church to gather this needed genealogical information, it is important that we do our part, and make use of that information. It is the work and the glory of God the Eternal Father to bring to pass the immortality and eternal life of man, living and dead. He is dependent upon His living children here to assist Him, and particularly the Latter-day Saints.

I could tell you an experience of my

own family, showing how the Lord moves upon the hearts of men and women in this Church to obtain the information that is necessary in order to do our duty to our kindred dead. And be it known, brethren, that not only has God laid this responsibility upon us, but it is one that is inherited. We will have to account to Him for the way we have done or neglected to do this important work in this Church. We will meet our kindred dead, and we will have to account to them also.

I often remark that we are indebted to our parents for our life, for our existence here upon the earth, for the

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good name that we have inherited. The Bible tells us a good name is more to be desired than great riches. It certainly is a valuable asset in a man's life. If we are indebted to our parents for all that we have inherited—good name and attributes and qualities of high degree and our life of existence here—we are indebted to our grandparents who gave us those parents; to our great-grandparents who gave us grandparents, and so you may go back as far as you can trace. We are indebted to our ancestors, not just our parents, for that which we have inherited, and among them no doubt are thousands of God's noble sons and daughters who have lived their lives here upon the earth the best they knew how, perhaps, and served the Lord according to their understanding of what is right and proper and have gone to the other side. They will hear the gospel taught while they are in the spirit; the gospel is for all men, the living and the dead. The scriptures tell us that "until the law sin was in the world; but sin is not imputed when there is no law, and where there is no law there is no judgment; where there is no judgment there is no condemnation." And in justice every man must be taught the gospel here or hereafter and the Lord has graciously made provision to that end.

Now when we go on to the other side what kind of accounting will we have to make to our kindred ancestry to whom we are so much indebted? Suppose we have not gone out of our way to obtain knowledge of them—will it be sufficient justification on our part if we have to say that we did not know them? I am sure it would bring a reproach from them, and they might very properly say that "if you did not think enough of us to make a search to find us out and do this work for our salvation and progress, on whom may we depend? Have you sons and daughters or brothers and sisters

who are going to look after us? Where are our hopes? How long will we have to be in this condition?"

I wonder, brethren, leaders in Israel, shepherds of the flock, if we have thought this thing over seriously, and if we have taught it to the people and are continuing to teach it and to set an example before them?

I want you to know the attitude of our present President upon this important subject. This I take from *The Improvement Era* of November, 1941. President Grant said:

To my mind one of the greatest and grandest and the most glorious of all the labors that anyone can be engaged in is laboring for the salvation of the souls of their loved ones, their ancestors who have gone before, who had not the privilege of listening to the gospel and embracing it.

President Grant believes that we should be doers of the word and not hearers of it only, deceiving ourselves. He has set us a wonderful example himself going through the temple for the dead, and employing others to assist him, and it is perfectly legitimate if we cannot go ourselves—you men are busy men, it may be that you cannot go to the temple as frequently as you would like—there are poor men in this Church who are perfectly willing to represent you in doing this endowment work, and be it known that all the other temple work will be done for you gratuitously by the workers at the temples if you desire them to do so. After you obtain the genealogical information and present it at the temple, just the endowment work is exacted from you. Of course if you can do all the other work, it will be so much better; we cannot expect poor people to do the endowment work for us for nothing. For fifty cents we can employ a poor man—I say poor, one whose finances are such that he is willing to do that work for us, provide his own temple clothing

and keep it clean and for the price named.

Some person has put into the mouth of the Savior these words:

Not what we give, but what we share. For the gift without the giver is bare. Who gives himself with his alms feeds three. Himself, his hungering neighbor and Me.

In other words, we kill three birds with one stone. Here is an opportunity to kill four birds with one stone: I employ a man to do this work for me, I benefit myself. I am helping one who is needing help—the living—and redeeming my dead. By redeeming the dead I am helping my Father in heaven and His Son Jesus Christ—a glorious work.

Because of the greatness of the responsibility of it, brethren, the blessing is correspondingly great, if we discharge ourselves faithfully of the responsibility; and I can say the consequences of entire neglect of this responsibility are correspondingly great.

You know how it was with the rich man, according to the parable by the Savior, who neglected to feed the poor man Lazarus. When the rich man died, he was consigned to hell and torment. I want to tell you we are rich in the things of eternal life; we know the way, we have received the saving ordinances. Our dead kindred are there in abject poverty. If we do not minister unto their needs, what may we hope for when we come to judgment before the Lord? I have said we will have to account to him. We have accepted this responsibility, and we will have to account to our kindred dead. I would have you and myself so to live and to labor and discharge ourselves of these responsibilities that there will be no disappointment on our part, and no disappointment on the part of our kindred dead. May the Lord help us to this end, I pray in the name of Jesus Christ. Amen.

JOSEPH FIELDING SMITH

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anxious to work for those not of our own lineage whom we list as friends.

THE Lord has explained to us very clearly in the revelations what salvation means. He has pointed out in one of these revelations—section 76, which is known to us as *The Vision*—very clearly who shall enter the celestial kingdom. He has pointed out who shall enter the terrestrial kingdom, and who shall enter the telestial kingdom. These are three great kingdoms into which mankind will go; there will be some few exceptions. The sons of perdition are those who have had a knowledge of the truth, have known that Jesus Christ was the Son of God, have had the testimony of the Spirit of the Lord, the Holy Ghost, and these

things have all been revealed so that they know they are true; and then they turn against them and fight them knowingly. Sons of Perdition are to be cast out with the devil and his angels into outer darkness. Into the telestial kingdom will go, according to that which is written here in this revelation, the vicious, the unclean, the ungodly.

These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch;

But received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant.

Last of all, these all are they who will not be gathered with the saints, to be caught up into the church of the Firstborn, and received into the cloud.

These are they who are liars, and sorcer-

ers, the adulterers, and whoremongers, and whosoever loves and makes a lie.

These are they who suffer the wrath of God on earth.

These are they who suffer the vengeance of eternal fire.

These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work. . . . (D. & C. 76:100-106)

The Lord says even of this class, the liars, and the unclean, they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared; and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end." Of course the Lord is going to make

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JOSEPH FIELDING SMITH

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them His servants in the world to which they go; in that celestial world they will become servants.

They who enter into the terrestrial kingdom, the one higher than the celestial, are the honorable men—the honest, the virtuous, those who have been clean, and yet would not receive the gospel. There will be some others also who will go into that kingdom, but in a general sense these people will be the honest and honorable, who could not or would not see or receive the gospel of Jesus Christ, therefore they are assigned to the terrestrial kingdom.

Into the celestial kingdom will go those who have overcome by faith and are

Sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

They are they who are the church of the Firstborn.

They are they into whose hands the Father has given all things—

They are they who are priests and kings,

who have received of his fulness, and of his glory;

And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

Wherefore, as it is written, they are gods, even the sons of God—

Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's. (D. & C. 76:53-59)

What a wonderful thing it is to have the opportunity through the gospel of Jesus Christ of receiving all that the Father has, to become sons of God!

Now they who enter into the terrestrial kingdom, and they who enter into the celestial kingdom will not be sons of God in the sense in which this term is used here. Of course we are all the children of God, every soul on the earth; we are His offspring, but in the great kingdom that shall be established in exaltation, all who receive exaltation will become sons of God, joint heirs with Jesus Christ and entitled to all the

privileges and all the blessings of the Father's kingdom. What a wonderful privilege that is! This blessing will not come to the inhabitants of the terrestrial and the terrestrial worlds.

Now the question often arises, Is this earth upon which we dwell going to be one-third celestialized, one-third terrestrialized, one-third terrestrialized? Are all the inhabitants of the earth going to dwell upon the earth? No. This earth is going to become a celestial body and is going to be a fit abode for celestial beings only; the others will have to go somewhere else, where they belong. This earth will be reserved for those who are entitled to exaltation, and they are the meek, spoken of by our Savior, who shall inherit the earth. When the Lord said the meek shall inherit the earth, He had reference to those who are willing to keep the commandments of the Lord in righteousness and thus receive exaltation.

May the Lord bless us, I pray, in the name of Jesus Christ. Amen.

RICHARD R. LYMAN

(Continued from page 291)

however little, comes into real communion and cooperation with God, the Eternal Father, then great things may be accomplished.

And so, as a servant of the Lord Jesus Christ, I appeal to you to come together frequently with your fellow-workers, and do these two important things—plan and pray. Have we forgotten God, we who are officers in the Church of Jesus Christ? Are our people daily having their family prayers, or have we forgotten that powerful Friend of our country, that powerful Friend of our Church?

This revelation from which I am going to read was not given to the ancients, it was given to you and me; it applies here and now.

... Behold, a marvelous work is about to come forth among the children of men. (D. & C. 4:1)

A MARVELOUS WORK AND A WONDER

SINCE the gospel is to be preached to every nation, every kindred, every tongue, every people, everywhere in the world, and since its purpose is to bring peace on earth and good will to men, that great blessing for which all good people everywhere are praying this very Sabbath day, are not those words of the Prophet prophetic when he said:

Now behold, a marvelous work and a wonder is about to come forth among the children of men.

And that marvelous work, that wonder, is the preaching of the gospel of

Jesus Christ to all the people in all the world. I wonder at times if all who have held the divine authority to preach had done their very best during the hundred years since the Lord Himself restored this power and authority to the earth—I say if every man with all the physical and mental powers at his command had done his utmost to bring peace on earth and good will to men; if he in every moment of his life had had in his soul unceasingly a burning testimony of the divinity of the gospel of Jesus Christ, a testimony of the divinity of the mission of the Prophet Joseph Smith, if every man had put his all upon the altar, I wonder if this world war could have been averted.

Carrying our gospel message to all the people in the world is a tremendous work.

Now behold, a marvelous work and a wonder is about to come forth among the children of men.

Therefore, O ye that embark in the service of God—

Do you brethren hear these words of a revelation from God the Eternal Father through the Prophet Joseph Smith to you, to me, to us who are assembled here this afternoon!

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (D. & C. 4:2)

For behold the field is white already to harvest. (D. & C. 4:4)

If ever a field was white, if ever there was a time to labor, if ever the servants of God were in demand it is now.

FIELD WHITE AND READY FOR HARVEST

Behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul. (D. & C. 4:4)

Brethren, God bless you. Let us dedicate ourselves with all we have and all we are to the preaching of the gospel of Jesus Christ and to living in accordance with the high ideals of the Church and to the winning of the gigantic conflict on the battlefield into which our nation has been compelled to enter. May I say again, let us dedicate ourselves to the winning of this great fight for liberty and freedom.

DEDICATING EVEN LIFE TO A GREAT CAUSE

IN a high priests' meeting in the Ensign Stake during World War I, Richard W. Young, brigadier general, said, "I told my son good-bye last night and sent him into this war. I may never see his face again. Going into this mighty conflict may cost him his life. But if it does, he could not possibly give his life to a more glorious cause than to give it for the freedom and liberty not only of the people of our own nation but of all mankind."

And so let us in real humility appeal to God the Eternal Father to enable us to discharge well our duty, to preach the gospel effectively, and to do our utmost to make the people of our nation worthy of victory. God grant that we may be worthy and that we may win the war.

JOHN A. WIDTISOE

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safety that we can expect in this or any other calamitous time lies in our conformity to gospel requirements.

Every individual may carry the blessings of Zion with him wherever he goes. Our boys who have been called into our country's service, if they keep themselves clean and undefiled, carry Zion with them. It is my faith that they will be protected by divine power. Should they fall in action or from disease it will be with the consent of our Father in heaven. Besides, to all Latter-day Saints, time and eternity are closely associated. Our sons who live righteously, yet who may lose their lives in this devil-engendered war (and may they be few in number, I pray) will enter into the glory prepared for the righteous. The Lord has so declared. "Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven." (D. & C. 10:55) And also, "fear not even unto death; for in this world your joy is

not full, but in me your joy is full." (D. & C. 101:36)

In this world upheaval, in this day of wanton destruction, we, as a people must look upward. There must be trust and faith in our hearts. Hope must walk by our side. We must remember charity also. We must treasure the warm words of the Father to His Church, "Be of good cheer, and do not fear, for I the Lord am with you, and will stand by you." (D. & C. 68:6) We who have been called to leadership in the Church of Christ must lead our people from anxiety and fear and doubt, to trust and faith in the Lord, and certainty in the outcome of the Lord's plan of salvation. We must repeat with gladness the words of the Lord, "Fear not, let your hearts be comforted; yea, rejoice evermore, and in everything give thanks." (D. & C. 98:1)

Above the roar of cannon and airplane, the maneuvers and plans of men, the Lord always determines the tide of battle. So far and no farther does He permit the evil one to go in his career to create human misery,

The Lord is ever victorious; He is the Master to whose will Satan is subject. Though all hell may rage, and men may follow evil, the purposes of the Lord will not fail. The God of Israel, "He slumbers not nor sleeps." It is well to remember the admonition of old: "Be still and know that I am God."

It is our destiny as a people to purify the world; to lead men from evil to good; to win the nations to the realm of everlasting truth; to prepare the earth for the coming of the Lord. We are called to establish the kingdom of God on earth. If we accept our mission with faith and the courage born of faith, the Lord will make us victorious in our labors in his cause. Happiness will wait upon us. The protection of heaven will be about us. At this time in our history, let us teach as never before. "If ye are prepared, ye shall not fear."

May the Lord qualify us for the heavy duties of this day I pray in the name of the Lord Jesus Christ. Amen.

LEGRAND RICHARDS

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I said: "I would have at least one. I would go out and inventory every man and woman in that stake of Zion who have leadership ability, no matter where they are serving. It is my observation as I travel in the Church that we have many fine men, capable men, who are not active in the Church, hundreds and possibly thousands of men who have had training in the mission field, and they come home and we lose their services, but they may be engaged in other activities."

According to the newspaper accounts, all that was being accomplished, from month to month in the community was being done by the service clubs—Kiwanis Club, Rotary Club, Exchange Club, Lion's Club, etc., on down the line—the Daughters of the Pioneers, the Mothers of the Democrats, the Mothers of the Republicans, etc.; so I said to the president of the stake: "Sometimes I wonder where the kingdom of God is in this stake of Zion. I never felt more than I do today the meaning of the words of the Master when He said: 'Every plant that my Father hath not planted shall be rooted up,' and I believe that with all my heart." I have nothing against these other organizations, but I believe that men in Israel owe their first allegiance to the Church and kingdom of God, and I want to admonish you brethren to put your arms around men and put them to work, and when they are released from positions, do not feel that there is no place for them.

I had a letter from a bishop the other

day and he said: "Since they released me I have taken over the Adult Aaronic Priesthood in the ward. We have forty-two enrolled and we are having an average attendance of fifteen to twenty-five in my home every Monday night." There is work for everybody if we are going to discharge the responsibilities that are ours in this great day of the fulness of times.

As I close my remarks, I refer you to the words of Nephi when he saw the coming forth of the gospel in our day,

and he said: Blessed are they who shall seek to bring forth my Zion in that day, for they shall be lifted up and be filled with the Holy Ghost and be exalted in the everlasting kingdom of my Father. How beautiful upon the mountains are the feet of them that publish glad tidings! (1 Nephi 13:37)

God help us to see our responsibilities and to do them, I pray in the name of Jesus Christ, Amen.



ALMA SONNE

ALMA SONNE

Assistant to the Twelve

Delivered in the Assembly Hall, April 4, 1942, in the Saturday afternoon session of the 112th Annual General Conference

My brethren: I appreciate more now than ever before my membership in the Church. I am thankful beyond my power to express for my faith in the gospel of Jesus Christ. I am happy that I was born a member of this Church and that I have a testimony of its divinity and its truthfulness. The Lord has been good to me; He has heard my prayers, and He has come to my rescue.

Men and women need a vindication against the tyranny of death and time, and that vindication is supplied best of all in the restoration of the everlasting gospel in these last days.

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ALMA SONNE

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May we be true to our covenants. May our testimonies grow. May our knowledge of the truth increase, so that when calamities and disturbances come we may say in the words of the scrip-

tures: "The judgments of the Almighty are righteous altogether."

I know God's work is upon the earth, and I know that He has established His Church among men.

May we be true to our responsibili-

ties; may we carry forward in our duties, that when our work is done we may receive the plaudit, "Well and faithfully done; enter into the joys of thy Lord." I pray in the name of Jesus Christ, Amen.

THIRD SESSION, GENERAL CONFERENCE

Assembly Hall, 7 p. m. Saturday, April 4, 1942

JOSEPH F. MERRILL

(Continued from page 293)

to the stake presidencies that it was their responsibility to supervise the work of the Melchizedek Priesthood quorums in their stakes.

The chief duty of that committee is to train the quorum officers in their duties and responsibilities, and so it was advised that a monthly meeting be held with all the Priesthood quorum officers and group leaders. A program for these meetings was discussed in several subsequent issues of *The Improvement Era*.

Well, brethren, progress has been made, we think, in an understanding by this stake committee of its responsibilities, and we believe those committees are growing in efficiency in discharging the responsibility of training the officers, but there is still much to be accomplished.

Now, may I say that, among other things, we instituted a quarterly report and asked that every quorum and every quorum group fill out a quarterly report form in triplicate, keep one and send two to the chairman of the stake committee, who keeps one and sends one on to the Melchizedek Priesthood committee of the Council of Twelve. Those reports have been coming in. They indicate, as I said a moment ago, some advancement and progress, but not as much as we hoped for. There are still some things that are lacking.

We know that a number of years ago there was advised to be set up in every quorum four standing committees. They were named. Their duties were specified. Generally the committees were appointed, but even today some of them, according to reports, are not functioning well. Do we remember two things must be done if a standing committee continues to function well? Frequent assignments must be made and frequent reports required. Don't give a blanket assignment, turn the committee loose, and expect it to operate. Make those assignments frequently, and then ask for a report on every assignment. The report, of course, may be oral, it may be written, but a report should be required on every assignment. When the assignment is made, the assigning authority—of course that is the presidency of the quorum—should keep in touch with those who receive the assignment and see that they are functioning.

In the February number of *The Im-*

provement Era an article that was written by Elder Joseph Fielding Smith indicated in very clear terms what the duties of these committees are. But in order that these committees should function, and in order that the presidency of the quorum should feel it is their responsibility to see that they function, it was advised that the presidency of the quorum divide themselves among these committees, each one of the presidency being chairman of a committee. Now since there are four standing committees, the chairman of one of them will have to be chosen from the membership. The particular committees of which the presidents should be the chairmen were indicated in the article.

Well, brethren, I want to repeat that in order to get your committees at work and keep them at work, it is necessary to make frequent, specific assignments, and then to make a demand for reports on those assignments.

Now, there is another thing that we feel ought to be done, in order that the presidencies of quorums may meet their responsibilities to a greater degree than they did in the past. What do we advise? We advise that the presidencies of these quorums, who are held responsible for their quorums, should see that the requirements, as indicated by the questions on the report forms, are definitely assigned, and that they are met. That is going to be some considerable responsibility. But in order that this may be done, we feel that the presidencies of quorums should meet more frequently than they have been doing—more frequently than once a month. No presidency of a stake can function unless they have regular weekly meetings. As a rule, no bishopric can function unless they have regular weekly meetings. We feel that presidencies of quorums should meet weekly, wherever it is feasible to do so, and that would be in the great majority of cases. Meet weekly. Let them meet with the idea of getting on their knees, brethren, and pray devotedly and wholeheartedly and honestly to the Lord for wisdom and guidance, and then get up and put their wits to work and try to plan how to make their assignments, how to meet their responsibilities, how to increase the activities of their committees and of their members.

IN every report there are some things. Even though the report, on the whole, is excellent—some things in which the quorum is weak. Do the presidency feel it is their responsibility to call attention to that, and to try to encourage their committees, to encourage their members, whoever have the responsibility of improving in the particular respects where weakness is indicated? Do they feel that they should keep near to them in that respect?

I want to call your attention to two or three activities, among others, that we have been very earnestly recommending and urging to be done.

You know since the beginning of our country's participation in war activities more and more of our brethren have been leaving home, entering defense industries, military forces, and so forth. We have been urging, in accordance with the recommendation that was made here by President Thomas E. McKay this morning, that every quorum feel that it is its responsibility to keep in close touch with absent brethren. A quorum is a group of brethren bound together by love, by feelings of fraternity, and sympathy and fellowship and mutual interest. Does it not seem, from the standpoint of what is reasonable in the matter, that it is unthinkable that a member from a quorum can go away and be away for three months or longer, and the quorum make no effort whatsoever to get in touch with and hear from that absent member?

Now, it is recommended that he be written to at least monthly, wherever this is feasible. Certainly, brethren, all those that are away from the quorum, not only in the armed forces, but away from home in defense work anywhere, should be communicated with at least once a month. It should be somebody's business in the quorum to do this. Whether the president wants his welfare committee or others to have this special assignment is a matter that is apart from the fact that it ought to be somebody's business in behalf of the quorum, to write friendly, encouraging, helpful letters frequently to those that are away.

Now, our boys that are going into the armed forces meet tremendous difficulties and temptations and they need all the encouragement, all the help they can get. So we have asked—and I am going to ask now, brethren,—will

JOSEPH F. MERRILL

you presidencies of stakes see that in your stake every quorum is instructed to keep in touch with these absentees?

Now, time admits only a reference to one thing more. It was five years ago this month that the Presidency of the Church wrote to the Council of the Twelve, they put it in writing—not by oral instruction only, but they put it in writing—and directed that there should be instituted in the Church a campaign for the non-use of liquor and tobacco. They directed it should be a Priesthood project. All quorums of the Priesthood, Melchizedek and Aaronic, should be held responsible for cleaning up their own membership from the use of these narcotics, liquor and tobacco. In the quorum quarterly report forms are questions relative to this liquor-tobacco campaign. Among the questions are these: How many abstain from the use of liquor and tobacco? That number is very generally given. How many of the addicts are being labored with? The majority of the quorums in the Church today are saying: "None."

Now, brethren, I am speaking very plainly on the matter. It seems to me that it is unthinkable that an assignment to the Priesthood quorums direct from the First Presidency should go unheeded. I have never known of any project being assigned more directly than that. And yet some of the quorums are not doing anything, apparently, with their addict members. Oh, yes, they sponsor public lectures, perhaps have somebody come into the classes

and talk, and so on. That isn't the way, brethren, the effective missionary work of this Church is carried on. That isn't the way the stake or foreign missionaries are mainly functioning. It is mainly by personal contact that missionaries work. That has been the method from the beginning that has won people.

The first phases of this campaign, may I say, were devoted to what we called the campaign of information. We have sent out more than a million pieces of literature, which have been spread all over the Church and very generally read, in all the Priesthood quorums.

Then we reached what President Clawson called the campaign of persuasion. "Know this, that every soul is free to choose his life and what he'll be. For this eternal truth is given, God will force no man to heaven. He'll call, persuade, direct aright, in numerous ways be good and kind, but never force the human mind."

The campaign of persuasion, brethren, uses the method of personal contact. Will you presidencies of stakes see that this direct assignment from the First Presidency is carried out in your stakes and that the method of personal contact is employed among the addicts? That is the most effective way. It is going to be by personal contacts that quorums can win their addicts to abstinence. Brethren, it can be done.

My observation and my testimony is that the Lord never required us to do anything that we cannot do with

His help if we will exert ourselves. A wonderful testimony of that was given by our great President this morning, when he recited his first trip to the East to get some money. He was sent by proper authority and went in full confidence that the Lord was guiding him, and he relied upon the Lord and upon the promise that had been given him, and he succeeded marvelously well.

Yes, personal contact is the method and, wisely used, it can succeed. I refer you to a report that was published in the December number of *The Improvement Era* under the headline, "Ogden's Fine Work." The high priests quorum of Ogden Stake had thirty-two addicts, nearly all of them elderly men. Most of them had been using tobacco all their lives. They haven't any more than a half dozen left today. They are working with them and are going to make that quorum one hundred percent total abstainers. Will you do the same in your stakes?

Now, brethren, there is a need for this. Our people are spending millions for liquor and tobacco and those things are faith-killing. If we want to develop faith, we need to get rid of those factors that handicap us in the exercise of faith. We must set the right example to you.

Keep your quorums active, brethren. That is the call of the hour. A number of ways of doing this have been indicated to you. The Lord bless you and help you to this end, I pray, in the name of Jesus Christ, Amen.

MARVIN O. ASHTON

of the Presiding Bishopric

Presented at the Saturday evening session of the 112th General Conference in the Assembly Hall



MARVIN O. ASHTON

PRESIDENT CLARK's concern in the short time left and the number of us yet to be heard from, reminds us we must be brief. A minister in his efforts to impress his good people with the miraculous in nature observed in his talk this particular Sunday that in every blade of grass there was a sermon. The following Saturday one of the boys of the parish found the minister cutting his lawn. In greeting his spiritual adviser the boy exclaimed, "Reverend, I am sure glad to see you cutting your sermons short." I shall make you happy in making my sermon short.

Will you please have your thinking machinery shift gears into the realm of temporal affairs? The temporal problems are the responsibilities of the Presiding Bishopric, and to be frank with you we don't blush in reminding you of them from time to time. In quoting Joseph Smith, I was interested in what Brother Marion Romney had to say about the temporal and the spiritual things of the Church. The Prophet ob-

served that the man who could make an intelligent demarkation would be a very wise man. Brethren, in living our religion, we just can't get away from the temporal things. They "smack us in the eye," so to speak, everywhere we go, and if we hope to have our thinking on terra firma, we've got to meet fairly and squarely our stewardship. We brethren assembled here tonight are the directors of this great Church corporation, of course, keeping in mind that the bishops working with us are influenced and guided, if you please, by our attitude and instructions. Some people are so constituted that even common sense must be reinforced with chapter and verse. For their benefit, here we go: "And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardship shall be condemned, and others shall be planted in their stead." (D. & C. 64:40)

Please keep in mind that you have fifteen hundred buildings in this Church. If you put an average value of twenty

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MARVIN O. ASHTON

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thousand dollars on each, the minimum value of Church property is at least thirty million dollars. I dare say your cost of replacement would be nearer one hundred million dollars. Now don't forget this depreciation business. Still using the minimum figure: one percent depreciation is three hundred thousand dollars per year; two percent or the figure used by the government in the most substantial construction will be six hundred thousand dollars per year. If you depreciate those buildings five percent, as the neglect some buildings get will indicate, (and that isn't fiction) your depreciation per year would be one million five hundred thousand dollars.

I ask you who is the "watch dog" of the treasury? Is he only that fellow who writes out the checks? Is he only the one who watches the gates of the Church vaults? In a big sense the "watch dogs" are those who are the custodians of our Church buildings. Don't forget it. "A stitch in time saves nine." "Trifles make perfection, but perfection is no trifle."

I brought over with me today a board panel with some evidences of mistakes wired thereon. Like other sins, here are displayed evidences of sins of omission and sins of commission. Don't forget, one spark will burn up a million dollars of the hardest earned money in the world. When you take a fuse plug and insert a penny therein, or twist the brass so it laps over the contact in the center, that is a sin of commission. Yes, only a little thing, but the spark may send smoke to the skies of our people's hard earned savings. Our people take the skin off their hands in the sacrifices they make, and plain carelessness burns up in a minute the results of such sacrifices. That fuse plug is so constructed as to make for you a night watchman to guard your property when you are asleep. He makes your absence from home safe from fire. Yet in some of these sins of commission you take a six shooter, as it were, and pick him off. Yes, you kill the guard that protects your home.

We have asked you to install at a cost of twenty-one dollars a low water cut-off in your boiler. Some of you won't. We ask you to test the water in your boilers to save corroding, but you won't. Right while we talk, the good people of a little ward who can't dig down any more will have to raise nine hundred dollars to replace a boiler because some one blundered in a detail we are talking about—a little sin of commission. In this boiler was inserted a leadlike substance as a plug which, when subjected to extra heat, would melt and automatically shut off the furnace. What did he do? He plugged the hole with a hickory stick—a sin of commission here. In some chapels we have found the controls and safety appliances wired down, and maybe two hundred little children on

the floor just over this danger of explosion, they and their devoted teachers in oblivion of the "dynamite" they are hovering over. If you want to get some faith-promoting stories, just follow us around to some of the Church buildings and see how the Lord has His arm around us. Keeping in mind our carelessness, if the Lord didn't have His arms around us, we'd have a hundred fires a year.

We are still talking about the temporal things. The lives of our people are at stake. I don't care whether you place the Church property at thirty million dollars or one hundred million dollars, we are reminded in a big way that we are the watch dogs of the treasury. A custodian is either too lazy or he doesn't know how to clean the ashes out of his stoker, and a sacrificing handful of people have to dig down in their pockets for three hundred dollars for a new stoker.

Another ward has to meet a bill of six hundred dollars for a new boiler because the custodian failed to go to the expense of ten cents worth of labor and five cents for a postage stamp in the examination of the water in his boiler.

A keeper of a ward's property won't clean out the old rags from the basement and thirty thousand dollars honest-to-goodness toil and sacrifice goes up in smoke.

The skies of the most beautiful ham-

let in our country are darkened by the smoke of a fifty thousand dollar beautiful edifice and contents because the bishop would not take counsel as to how easily fires are started by defective wiring.

It is like the Irishman who cut off one of his fingers in the rip saw and was showing his friends how he did it. While demonstrating, he had to exclaim, "Gee, there goes another one." Yes, brethren, while we are talking, there goes another meetinghouse up in smoke.

Now you stake presidents, we have asked you to appoint a member of your high council to be the point of contact between our office and the wards of your stake. If you haven't done so, please appoint him now and give us his name and address.

I do want to say this before I sit down: We compliment most of you men on the way you are teaming with us. There are some of you who don't. We don't know why; when we visit your places, we just don't understand; we can't understand it. As Bishop Richards said today, climate doesn't determine what your stake is going to be. It is initiative. We keep crying and crying to have some of these things taken care of, and they are not.

May the Lord bless us in our responsibilities, I ask in the name of Jesus Christ, Amen.

ANTOINE R. IVINS

of the First Council of the Seventy

Presented at the Saturday evening session of the 112th Annual General Conference, April 4, 1942, in the Assembly Hall

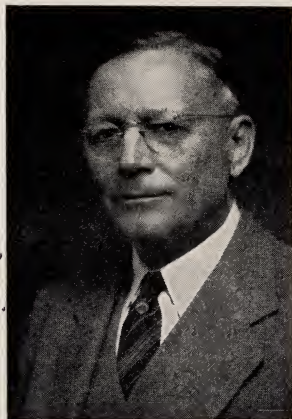
BRETHREN, I believe this is the first time I ever stood before a congregation of this many men that didn't have a good number of seventies

in it to give it color. You have seven of us on the stand, but we feel perfectly inadequate.

I wish to send, through you stake presidents, to all those seventies out there, our regrets that they are not here with us, and our good wishes. We are just a bit worried about them. Brother Merrill has told us what he expects them to do in a quorum capacity. They have been told that they can't drive their automobiles to get together. They are scattered all over from Dan to Beersheba. There are only about twenty-six quorums out of one hundred which are confined to but one ward. Those twenty-six will be able to hold their council meetings and their quorum meetings without much difficulty. The other seventy-four are scattered over from two to eight or ten wards.

Now, we hope that you brethren will remember that when they divide up into groups and go into their various wards, that they are still a quorum, under stake jurisdiction conjointly with that of the First Council of the Seventy that you will try to retain your interest in those seventies, and provide ways that they may occasionally get together in full quorums.

I imagine your high priests will have



ANTOINE R. IVINS

ANTONE R. IVINS

the same difficulty that the seventies will experience. In many of the stakes where I have visited I fear that the monthly quorum meeting is going to be next to impossible. The leadership meeting does not provide the opportunity for more than a quorum council meeting. I hope that some time, at least, in the quarter, that we can get all of our seventies together, so that they will still remember that they are a quorum, and that they have a responsibility to the stake organization, as well as to the First Council.

Brethren, if you will help us I am sure that you can open up the way for them so that they can retain their in-

terest in their quorum, and function in a quorum capacity.

Now, we have another thing that bothers us. We have already noticed, in the report for January of this year, that there has been a very definite and distinct let-down in the missionary work of the stakes. We hope that in view of this recent instruction that missionary work may be reorganized so that it can carry on without too much hindrance and too much obstruction. To you, brethren, you stake presidents, we give that responsibility to see that your stake missions and your seventies' quorums function naturally.

We have faith in you. We believe

in you. We know that many of you, if not most of you, have passed through our organization, and we hope that you will be able to retain an interest in the seventies, that you will help them, and in doing that help us.

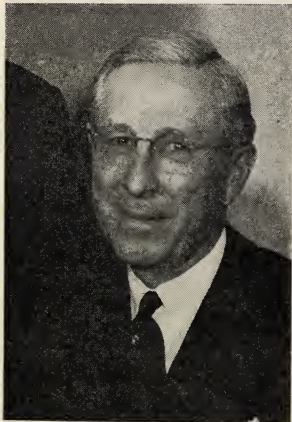
I am happy for this opportunity to bear my testimony. I feel that we are in the hands of the Lord, and I feel that regardless of the obstacles that may come our way, this great work will go forward. I believe there is nothing under heaven that can interrupt its progress, although we may meet serious difficulties at times.

God bless you. Amen.

CLIFFORD E. YOUNG

Assistant to the Twelve

Presented at the Saturday evening session of the 112th Annual General Conference, April 4, 1942, in the Assembly Hall



CLIFFORD E. YOUNG

with justification we have talked of our culture and refinement—a culture developed through faith in God and a devotion to high purposes. The Church has had a refining influence on all who have lived up to its teachings and participated in the strength of its organization.

Now a great transition is taking place. Our boys are having to leave the influences of their youth, and are being transplanted into a life that has for its goal, not peace, but war; not the refining influences of the gospel, but the hatreds, and coarseness that can only come from the cruellest war of all time. Then, too, we are witnessing an industrial transition that is fast changing our heretofore pastoral communities into active humming commercial centers. These new enterprises are also bringing an altogether different influence into the lives of our youth.

These changes should give all of us great concern for we have never had to meet these influences before, but this is only part of the problem. We cannot picture what the transaction will be when the war is over, and our boys return from the army, and from the mills and factories, back to the farms, where returns for their labor may not be very remunerative—and where many of them will find no work at all.

Lack of time will only permit the suggesting of the problems. We, who have the responsibility of the directing of Priesthood activities of the Church, need to be thinking of this. It will require all of the ingenuity and organiza-

tion at our command to meet these problems. May we keep in touch with our boys and help them in their thinking and in the adjustments that are to come.

One other thing, and that is this: We are already beginning to feel the animosities and the hatreds that are being engendered because of the war. President Clark warned us of this a long time ago, and we are beginning now to see and feel it, and we are feeling it with our own people. We have in our midst people who belong to the Church, who have come from foreign lands, people who have sacrificed, and whose faith is just as firm as those of us who were born and reared in this land, and yet they are becoming the victims of these hatreds. May we be cautious about this, and may we use all the influence we have to preserve the love of the gospel in the hearts of the people, and to caution them that the feelings of our Saints, who are the victims of these unfortunate circumstances, are tender, and that they should be safeguarded against these hatreds.

May we always remember that there is a difference between sin and the sinner. If we can do that, it will help a lot. There isn't a stake of Zion that isn't feeling this thing, and as this war continues, and the casualties begin to come in, this spirit is going to become intensified, and the problem is going to become acute.

May God help us, that we may not fail in our responsibilities, I pray, in the name of Jesus Christ. Amen.

JOSEPH L. WIRTHLIN

of the Presiding Bishopric

Address delivered Saturday evening of the 112th Annual General Conference, April 4, 1942, in the Assembly Hall

As I looked into your faces today, brethren, the question occurred to me, "I wonder what it is that

motivates these men to render such a generous, splendid service?"

I noted that some of you have come

as far as two thousand five hundred miles to attend this conference, leaving

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your families and businesses. The spirit that has motivated you to attend this conference and to carry on in the work of the Lord that has been assigned to you, is the same spirit which has built up the Church in these, the last days—the spirit of testimony.

In considering our achievements in the valleys of these mountains, I always think of our pioneer fathers and the pioneer leadership who were willing to sacrifice life itself and all they possessed for the gospel's sake. And why were they willing to do it? Because in the heart of each and every one of them a testimony burned that God lives, that Jesus is the Christ, and that Joseph Smith is a prophet of God and all of those who succeeded Joseph Smith are prophets and apostles of the Lord Jesus Christ. The great spirit of testimony is the power that stimulates all of us to serve in this great cause.

Some few months ago I had the privilege of reading a diary of one of our pioneer brethren, and he tells how he first heard the gospel in Canada, and of the great desire that burned in his heart to meet the leadership of the Church and of the long trip made from Canada to Nauvoo.

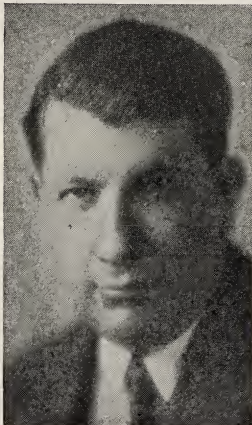
After being among the leaders of the Church and becoming acquainted with the people, as he was taking leave of them to return to Canada, he said: "I turned and looked back and wept, for my heart was with the Saints; and I said, 'I'll soon see you again.'" As he crossed the wide prairie, very thinly settled, he would sit down and rest, singing the hymn "Hail to the Prophet Ascending to Heaven." "I would then get up and go on my way, rejoicing."

He was convinced that the leadership of the Church was in the hands of inspired men and those who embraced the gospel were indeed His Saints. He then returned to Canada, gathering up his few belongings, and with his family, made the long trek back to Nauvoo, just in time to suffer many of the tribulations and hardships of the Saints as they were driven across the Mississippi River on the ice and onto the bleak plains of Iowa.

JOSEPH L. WIRTHLIN

Arriving in the valleys of the mountains, he immediately erected a log home for his family. With his brothers, he built saw mills and grist mills, cultivated some land, indicating in his diary that he felt rather prosperous.

But "soldiers of the cross" in his day were minute men, and in 1857 he was called by the First Presidency to return to the Eastern States Mission with a handcart company of missionaries. He spent one year in the missionary service when word came that Johnston's army



JOSEPH L. WIRTHLIN

was on its way to Utah. Shortly thereafter, the First Presidency called the missionaries home.

The army had preceded the arrival of the missionaries, and their families had moved to the south. This good brother found that his farm had gone to weeds, and his mill was in need of repair.

His family returned from the south; and, again in the words of this pioneer:

I went to work again in good spirits to make home pleasant. I had plenty of

house room and had all my family under one roof. We ate at one table and had plenty to eat. This was the happiest time of my life, for all was peace and good feeling.

After three years of hard work, this brother found himself in good circumstances financially, saying that he calculated he was worth about \$10,000. But another call came from the First Presidency—this time to dispose of his property and surplus livestock, being requested to take a few head of livestock, some furniture, and with his family make the long trek to the land of Dixie and assist in establishing communities there.

He said, "I scratched my head; . . . thought; and said, 'All right.'" Something in the heart of this man bore witness to the fact that the men who had called him to make the long, arduous journey to southern Utah were servants of God; and with that testimony burning in his heart, he could not refuse the call.

To make the story short, this grand character went to southern Utah. He assisted in the erection of the St. George Temple. He ran mills in the mountains and filled every assignment given to him, with willingness. The remainder of his life was spent in hardship. He passed through the trial of burying several of his children in the sands of southern Utah. But not once in his diary did I discover any feeling or word of complaint, only expressions of gratitude for the privilege of serving in the cause of the Master, grateful for the testimony that burned in his heart.

I am sure, brethren, that the same spirit of testimony exists throughout the Church today. This is the spirit that is in your hearts. As long as that spirit endures within us, God will bless us. He will sustain us, and this work will roll on to its final destiny and objective, which is to preach the gospel of Jesus Christ to all people, that the world will be prepared for the second coming of the King of Kings, which event I pray will soon come to pass that we again shall know peace, harmony, and good will among men, which I pray for in the name of Jesus Christ. Amen.

RICHARD L. EVANS

of the First Council of the Seventy

Presented at the Saturday evening session of the 112th Annual General Conference, April 4, 1942, in the Assembly Hall

I AM almost tempted to say that the short talks are better than the long ones. I don't know whether I dare say it or not.

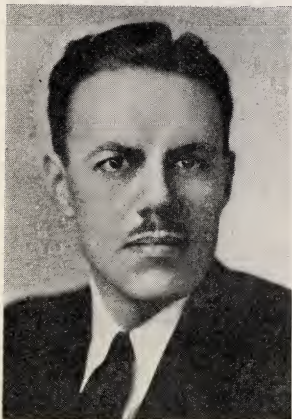
I was interested this morning in hearing Brother Thomas E. McKay report conditions in the European Missions, and particularly was I interested in hearing that the local missionaries in Great Britain had reported sixty baptisms. You presidents of stakes each

has a mission in your stake. In spite of the intensive activity of this day, and some shortage of personnel, I am sure that if the missionaries of England, in the conditions in which they find themselves after this length of time, can do this kind of work, we can ably man and conduct our stake missions. Scattered throughout the length and breadth of the British Mission there are not to be found as many members of the Church

as there are in many of our stakes, and their resources and opportunities cannot compare with ours—and yet they are going forward. We do appreciate the cooperation we have received from you stake presidents and we ask you for a continuance of this cooperation in this highly important obligation which the Lord has placed upon us, and which should have yet greater emphasis and attention.

RICHARD L. EVANS

The radio mail brings in a good deal of interesting comment from many thousands of people. One listener sent in a clipping from *The Christian Advocate*, three or four days ago. *The Christian Advocate*, according to its



RICHARD L. EVANS

activity of life, we must be increasingly careful to weigh every issue of politics according to principle, and not according to politics, if you please. I am sure that politics were attributed to the President of this Church, by many, when he took his stand, courageous and outspoken, on the prohibition question, for example. Call it politics if you wish. The principle is there and always will be, and some day his stand will be vindicated. It has been already in the minds of thinking and honest men.

I have been reading recently the last twenty sermons of Pastor Martin Niemöller, whose unfortunate country could no longer tolerate his preaching. In his next to last sermon is this comment:

We are being accosted on all sides by statesmen, by the man on the street, who tells us: "Do not speak so loudly or you will land in prison. Pray do not speak so plainly; surely you can say all that in a more obscure fashion." But, brothers and sisters, we are not allowed to put our bushel under a basket.

One more sermon after that, and Martin Niemöller no more ascended to his pulpit, and I think he has never been heard from since.

A quotation from Jeremiah will be of interest to all who have the sacred

trust of leadership in the wards and stakes and missions of this Church:

Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah. . . . all the words that I command thee to speak unto them; *diminish not a word.* (Jeremiah 26:2)

As we face the issues of the future, my brethren, may we, in the leadership of our people here at headquarters, and you in your stakes, weigh all the issues according to principle. There comes a time in the career of every man when he must speak according to the truth or break the trust of his office, and when the Presidency of the Church, and their associates in the general councils of the Church, unitedly take a stand on any principle, let us remember the prophets of the Old Testament, and meet the issues according to their merit as principles, and on no other consideration.

I leave you my testimony of my gratitude to my Father in heaven for the Presidency of this Church, and those who are associated with them; for the restoration of the gospel, and all that it means. This is the work of the Lord, and it will go forward to the accomplishment of His purposes, regardless of the schemes of men and the confused issues of the day. God be with you. Amen.

own masthead, is the official magazine of Methodism. This is the opening sentence of the clipping:

If the prophets had kept out of politics, they would never have gotten into the Old Testament.

It struck me rather forcibly, and also the thought struck me that if this had appeared in our own publications someone would have criticized it as "politics," but since it appeared in a Methodist publication I suppose it is all right to present it here without hearing it derided as "politics." (Laughter) Seriously, I believe the time is opportune to leave just this thought, since we are not now in the midst of any political campaign, since we face no immediate election, and since the heat of such things is not with us at the moment:

As I looked back to those prophets who would never have gotten into the Old Testament if they had kept out of "politics," I suddenly became aware that the Philistines certainly didn't like the "politics" of the Israelites; I am sure that the Pharaohs didn't like the "politics" of Moses when he led the children of Israel out of bondage. I am equally sure that Saul didn't like the "politics" of Samuel when, at the Lord's command, he anointed David king; and I am sure that the captains and kings didn't like the "politics" of Jeremiah, or any of the other prophets of God.

But this fact is fundamental: The principles of religion enter into every activity of life. Should the activities of politics extend themselves into every

RUFUS K. HARDY

of the First Council of the Seventy

Presented at the Saturday evening session of the 112th Annual General Conference, April 4, 1942

My brethren, I rejoice greatly at this opportunity of saying a few words and being in your midst.

I sense and understand somehow—I think I am correct—that there are just about one hundred forty-one spiritual gardens which we here tonight have to take care of after we leave this meeting, and I am sure that we all feel that we can go back to these places, having drawn from that great reservoir which has been given to us here, and give that heavenly and spiritual food to those people who live and who abide in the vicinity in which we operate.

You know, I have been struck with this thought, that in all of the history of religion, in all of the Bible stories and all the stories of the Book of Mormon, God's advent among men commenced with small beginnings. As we have been chatting here tonight, talking about this great and marvelous and wonderful man Moses, just for a moment let your mind dwell on that man, if you like—the cradle; then the leaving of his country because of what he had done; then, as I remember it, the Bible says that Moses, watching the flocks of Jethro, at the back of the desert near Mount Sinai, saw this peculiar burning bush, which was not consumed, and the voice

said to him, as he drew near it: "Moses, Moses," and he said: "Here am I, God."



RUFUS K. HARDY

And then think of the length of time it took the Lord God Almighty to prevail on him to do the thing that he should

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RUFUS K. HARDY

(Continued from page 333)

do; his excuses of his speech, of his tongue; and finally, I think, as it occurs to me, more in desperation than anything else. God said to him: "What have you got in your hand?" "A staff." "Throw it down," and it turned into a serpent, and Moses turned to flee. God said to him: "Pick it up by the tail," and he did.

Even after that he said: "I can't do it. I can't tell these people. They won't believe me." And God said to him: "Go; but I want to say to you, Moses, that Pharaoh will not let your people go, not by a—" I was going to say a joyful, but God said, "Not by a great handful." But he did, and he accomplished the purposes which God gave him to do. Why? Because within him dwelt that which dwells within

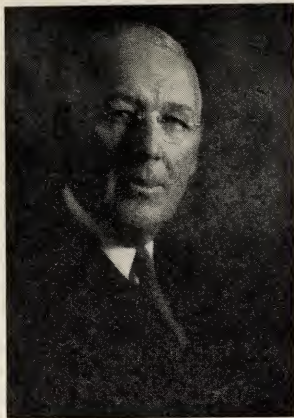
us, this marvelous Melchizedek Priesthood. That is the reason.

Now, I do not pray for that Priesthood, but I do pray that we may function and operate under the great call and the noble assignment which have been given to us, in such a way that we may ever honor the Priesthood, be proud of our acts, and God may smile upon that which we do, and I do that in the name of Jesus. Amen.

JOHN H. TAYLOR

of the First Council of the Seventy

Address delivered Saturday evening of the 112th Annual General Conference, April 4, 1942, in the Assembly Hall



JOHN H. TAYLOR

and asked the meaning of this Church doctrine. The brother who was presiding thought it was so ordinary that even the most dumb should know the answer, and he answered him rather sharply. From that time on the missionary did not ask another question, and he went his way alone.

Last week I heard the story of a man who walked into the Bureau of Information, and speaking to one of the guides, said, in a friendly way: "Well, here I am again." The guide, not recognizing him, the man made the following explanation:

About a year and a half ago I came to the Bureau of Information, and was taken through the grounds. The guide was very courteous and kind. You were that guide and because you wouldn't take any tips or any remuneration for the kind way that you treated us, I decided that the least thing I could do was to buy a Book of Mormon. So I bought one and took it home with me. I put it into my library, and one day my son came to me and said: "Father, I notice you have a Book of Mormon in the library. Would you mind if I read it?" I answered, "Why, no, go ahead."

So the boy took it down and read the Book of Mormon and the father said:

He not only read the Book of Mormon, but he read a lot of other books that he had found concerning your Church. Later he joined your Church and then found a young lady whom he loved and wanted to marry. She wasn't in the Church, so he preached the gospel to her, and after a while she came into the Church. This was a year and a half ago. Do you know what I am doing today? I am just staying inside of this Bureau of Information because that son of mine, and the young girl whom he had met down in California, are over in the temple getting married. I can't go there

because I don't belong to the Church. That is what you did to my family.

As I thought of these things, I knew how the letter should be answered.

Every once in a while we get rather discouraged because we can't see that people are reacting in a way that will result in good, and we think our efforts are all lost; but I presume it is just like the word that goes out on the air. Before we had receiving sets, we were insensible to radio impulses, and they passed us by. I suppose when we do an act of kindness, when we do something for somebody else, which seems to be lost, that all those fine, good things—the kindness and the mercy and the good will and the forgiveness and all the rest of the things that help men and women to be better—keep going until some day they reach somebody who has the proper receiving set, and all the truths and all the worthwhile things that have been said by you, or by anyone else, reach somebody's heart, just as the words of the guide's message reached the son's heart, although the father did not quite understand.

May the Lord bless us and guide us as we live our lives. May we be kind and thoughtful of other men and women, and even though things do not seem to come back to us, or we cannot see the results of them, may we be assured that in some place, somewhere, they are being registered on somebody's heart, either in our wards or our stakes or out in the world, and then shall we find joy and happiness because of the good things which we have done.

May the Lord bless us, I pray, in the name of Jesus Christ, our Redeemer. Amen.

NICHOLAS G. SMITH

Assistant to the Twelve

Presented at the Saturday evening session of the 112th Annual General Conference, April 4, 1942

LAST week I received a letter from a man in Washington who wanted to know something about the gospel, or at least receive some tracts. His card was a very ordinary card. It only had his initials on it, and it wasn't worded very courteously, and so my first impression was that the man was perhaps ashamed to have mail come to him which had the Mormon Church stamp on it. Perhaps he was only fooling, trying to see what kind of literature or what kind of letter we would write to him. So because of all these circumstances I was rather inclined to write the way I felt at that moment, then I thought of two instances which helped me decide just what I ought to do in regard to the matter, because it is always what we have learned in the past that helps us in the present.

I remember being in a missionary group in one of the missions where I was laboring. A very humble missionary was there, and not understanding a very fundamental, easy question that had to do with the Church, he got up

My brethren, I am grateful to my heavenly Father for this Church, and for the opportunity that has been mine to visit in distant parts of the world, to meet different races and peoples, to learn that the gospel of

Jesus Christ affects them all exactly the same way.

I know the gospel is true. I realize that each and every one of you, who are watchmen on the tower, know that fact.

SAMUEL O. BENNION



NICHOLAS G. SMITH

I pray that our Heavenly Father will bless us all, that in our lives we may evidence to Him that we know this truth.

May peace be in our hearts and homes and amongst the people over whom we preside, is my prayer, in Jesus' name, Amen.

SAMUEL O. BENNION

Of the First Council of the Seventy

Presented at the Saturday evening session of the 112th Annual General Conference, April 4, 1942

My brethren, I am very happy to be in your midst tonight, and during the day, and to partake of the spirit of the Lord that I find so abundantly among us.

I hope none of us overlooked the fine testimony that we heard from President Grant this morning, one of the most wonderful that I have listened to in some time.

I haven't thought of anything to say, except this, brethren: I trust that when we return to our homes again, that we will remember our Father's work, that we will be about our Father's business, that we will encourage the leadership of the quorums of the Priesthood to meet together and to appoint members of the quorums to visit the inactive of the members of the Priesthood who do not attend to their Church obligations. They are good men, and if only we can just get them to become active in their

work we would be doing a fine and good service. Those men are in our midst and many are fine characters and are at work in some position or another. Many hold positions of trust that are worth while, so far as our civic and business life are concerned. If we could just get these men to participate with us I think it would be a marvelous thing.

I am happy to bear my testimony that I know, without a doubt, that this is the work of God; that we are engaged in the building up of the Church and kingdom of God on earth; that the people in this Church are the ones who hold the confirmed gift and power of the Holy Ghost, and that you men, as leaders, all of us here, have the rights and gifts of the Holy Priesthood which cannot be found elsewhere in this world, only in the Church of Jesus Christ of Latter-day Saints. I am happy and thankful to be numbered among you.

I pray the Lord to bless us, in the name of Jesus Christ our Lord. Amen.



SAMUEL O. BENNION

OSCAR A. KIRKHAM

of the First Council of the Seventy

Presented at the Saturday evening session of the 112th General Conference, April 4, 1942

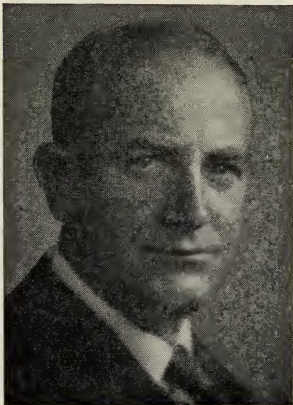
I humbly pray that the Lord will bless me as I attempt to express my appreciation for the high and holy calling which He has brought into my life. It may be surprising to you at this moment that I see my father's face and my mother's face. May God help me to be humble and worthy of the joy which might be theirs.

I rejoice greatly in the more intimate association with the choicest group of men that I have ever known in my

life; and in this country, in most of its states, and in many countries of Europe, through the kindness of the Lord, I have had conferences and association with our national and international great men. I was deeply impressed when I came to this calling. The word of it came to me in New York. I was in East Orange, attending service. I came back to New York, to the hotel, opened a telegram from my wife, which said: "Unanimously sustained as one of the General Authorities to-day. I wish you were home." I confess to you—it may have been my weariness—but the idea didn't strike me that it was myself. I didn't quite get it clear. I went and got a copy of the New York Times, went upstairs to my bed, turned on the night lamp and started to read. I said: "I believe I will read that telegram again." I read it again, and this time I realized what had happened. Then I did not read, nor did I sleep.

When the First Presidency of the Church set me apart, I asked President Grant if he had any official word for me, any instruction. He said: "Yes, Oscar. Express yourself freely in council. Say what you have to say, freely, but when a decision is made, line up." I will tell you that those are words of wisdom. In my opinion that is democracy in its very essence.

The First Presidency have asked me to keep my connections with the Boy Scout program. I shall attempt to do that. My special calling in the



OSCAR A. KIRKHAM

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Church is with the Council of Seventy. I have learned to love these brethren already, and appreciate greatly their intimate association. I humbly pray

OSCAR A. KIRKHAM

that God will help me to be a good Scout, a good missionary.

Before you again I express my humble appreciation. May God magnify

me for the task. May I ever enjoy your sympathy and your blessing, as I am called to labor with you, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

I WANT to thank the brethren for their kindly cooperation in getting through as we have.

Brother Kirkham's talk brought home to me what I think is, in some respects, one of the most significant things that I have noticed since I came into a position of responsibility in the Church. I have been present when we have called men in and told them that we would like to have them go and preside over

a mission. I have seen them color, become pallid, swallow, and say: "I will go." Whatever the cost of obedience, they were ready to pay. The loyalty, the devotion of the people of this Church is beyond all calculation.

The principle which Brother Grant expressed to Brother Kirkham is fundamental in all of our dealings, and we must never lose sight of it, brethren: Express ourselves freely

in the council chamber, while matters are under discussion, and then, when they are decided, line up and carry on. If we ever come, in this Church, to a place where our loyalty is merely lip service, then we shall be in a serious condition but I know that the Lord will move the lip servers out of their places.

After these remarks President Clark gave detailed instructions concerning the Sunday sessions to be held in the Upper Room of the Salt Lake Temple.

FOURTH SESSION, GENERAL CONFERENCE

Upper Room, Salt Lake Temple, and Broadcast from Salt Lake Tabernacle,
10 a. m., Sunday, April 5, 1942

ALBERT E. BOWEN

(Continued from page 295)

portant service—is to keep alive as the foundation of our country's future the true spirit of religion, which involves the establishment and preservation of a living faith in a living God. Experience should have taught that "except God build the house, they labor in vain who build it!"

You recall an occasion when Jesus asked his disciples, "Whom do men say that I am?" They gave him the various conflicting conjectures they had heard expressed, whereupon he put it to them direct, "But whom say ye that I am?" The reply came from Peter with equal directness: "Thou art the Christ, the Son of the living God." Christ approved that answer and declared that the basis of the knowledge implicit in it was the rock upon which he would build His Church. He said more than that. He said that being so foundationed the gates of hell should not prevail against it. That is a very important assurance. It promises solidity and perpetuity. That is the essence of the message which His disciples bore to the world. As Paul phrased it, they determined to know nothing save Jesus Christ and Him crucified.

I WANT here to quote some very penetrating observations of an eminent editorial writer, Thomas F. Woodlock. After some remarks about the lack of real substance in the lip service we pay to Christian precepts he continues,

How many of us would with a whole heart and clear conviction echo Peter's confession of faith when challenged by his Master? And what are we teaching in our schools, grammar and high, and colleges and universities concerning that confession?

Now the answer to the question put to Peter is of the all-or-none order. The Christianity which built the western civilization was built upon Peter's answer. It was that Christianity which brought democracy into the world because it was the first to bring to man the revelation of human personality, and that is the rock upon which the democracy in which we profess . . . a faith . . . rests and alone can rest. It was that Christianity upon which the declared principles of our civil order rest, and there is no other resting place for them. A belief in democracy without a belief in that Christianity is no better than a code deprived of its creed or a flower cut from its parent stem: it must ultimately wither and die. When it dies freedom dies, even if democratic forms survive. Hitler rules today under the "forms" of the Weimar constitution and Stalin under the "forms" of a constitution as "democratic" sounding as anyone could wish! The same thing could happen here under our own "forms" if we, too, should lose faith in the soul that alone can give them life.

I am not predicting dire catastrophe for our country. But I do say that the warning sounded is no idle one. The arraignment made by Mr. Woodlock is, I am forced reluctantly to admit, justified by the facts. Since sometime before the war started in Europe thoughtful men, there and here, scholars, scientists, publicists, statesmen, religionists, have been calling for a spiritual and religious recovery; they have solemnly warned that our nation cannot endure "except upon a solid religious foundation," but I very much doubt if any of them would give the answer Peter gave to the same question as was addressed to him. Men profess a deep attachment to what they call the ethical quality of Christ's teachings, but they deny Him. The nineteenth century is described as the one in which man substituted belief in him-

self for belief in God. "Glory to man in the highest" was Swinburne's impious exultation. Now the things of which man thought himself master have turned on him with a terrible vengeance. We have seen the decline of religious faith followed by the rise of tyranny. I believe it is a safe generalization that despotism is always at enmity with the Christian religion. They rest upon inherently and irreconcilably antagonistic conceptions about man, his worth and dignity and destiny and place in the order of things; the one debases him, the other exalts; the one denies God, the other acknowledges His supreme power and bows before His majesty. The teaching of the Christian religion irritates the despot because it is a constant denial of his assumed supremacy and a rebuke to his tyrannies. Hence the despot always seeks to put religion down. The rise of Hitler in Germany heralded assaults upon the church. His Minister of Religion said, "Adolph Hitler is the true Holy Ghost," and the Minister of Culture declared, "We must proclaim a German Christ, not a lamb of God." In Russia the line was the same, "What is worrying us is not that Christianity is dying in Russia, but that it is still surviving," said the Commissioner of Justice. "The natural transition," said another, "is to bring about the death of all religion."

APPARENTLY they have found it impossible to root out of their people their ingrained instincts for religious worship. And so the effort is now to divert them to a new religion. Dr. Alfred Rosenberg has

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come forward with the blue print for a "new national church." It does not require that citizens adhere to it but it outlaws all other churches, confiscates their property, forbids any of the teachings and practices of Christianity, banishes the Bible and substitutes for it *Mein Kampf*, which is never to be added to nor taken from and the exposition of which by state designated orators is to be the substance of all religious service. As one reads the prescriptions one wonders if it is of today or whether by some magic he has been shuttled back into primitive paganism.

But you may say what has all that to do with us. Just this. Germany is not the only land in which there is an ambition to set up a new order, nor to recast religion to fit into that order. Incredible as it may seem there is at work in our own country today a body of men and women, highly intellectual, trained and lettered, apparently earnest and sincere who have issued a manifesto which they call "A Declaration on World Democracy." They propose the creation of a World State of which the United States of America is to be the hub and its framework of government to furnish the pattern, of course with plenty of circumscriptions and modernizations. This model state is to have the modest name, "City of Man," and the indwellers are to have their ideas of freedom redefined so as to bring them within very certain limitations. But we pass all that to observe that this world state is to have provided for it a religion which is to be a "religion of democracy." A committee of experts is to examine all the various existing religions and determine what there is in them "of greater or lesser value for the preservation and growth of the democratic principle," what "ele-

ments in them are more apt to cooperate with the democratic community and consequently more deserving of protection by it." Our notions of religious freedom are to be re-examined for we "must know what limits are set by the religion of freedom, which is democracy to freedom of worship." The implication is clear that it will be just too bad for any religion which the committee of experts finds not to be in the best interests of democracy for "the universal religion of democracy shall underlie each and all of them." Perhaps I ought to say that the authors expressly disclaim the intention of setting up a state religion though they have provided all the framework for it including a body of inquisitors. It has always been our assumption that democracy was born of the teachings of religion, but now democracy is to determine the uses and value and content of religion.

WHAT place, I ask you, is there for God in that "religion of democracy" set up by a committee of experts? How would the projectors of the scheme answer the question which was directed to Peter? And if God is excluded how can you have a religion at all? Where are we getting to in our cry for the recovery of religion if God has no place in it except to supply a convenient name which people are accustomed to associate with worship? Why do the authors desire or think it important to have in the model state a religion at all? What they would provide is a sham, a hollow shell wholly devoid of the spirit that gives life. The proposal is near blasphemy. It dethrones God and deifies man, which is one of the principal reasons for our present confusion and turmoil and impotence. I don't mean to imply that these men are of a kind with Hitler at all,

but I still ask what essential difference there is in principle between their "religion for democracy" and Hitler's "new order" or Rosenberg's "new religion."

The advocates of the new religion are powerful writers, capable of expressing their ideals with force. They command wide attention. They present America with the issue, clearly drawn, whether religion is a plan and a way of life for mortals emanating from Deity or whether religion shall be taken over by the intellectuals, formulated on their design and made the mere creature and servant of the political state.

For the future safety of the world, for the welfare of the souls of men, for the preservation and salvation of our beloved country we can never make that surrender.

In that matchless prayer, in which he pleaded with the Father for the disciples whom He was about to leave, just before He crossed over the brook into the Garden, Jesus used these words:

And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

That is our belief and our message. That is the message which won the western world to acceptance of the Christian faith. Never did men more need the sustaining power of that firm conviction than in this confused, bewildering, and muddled time. Never were those words freighted with a deeper meaning for the needs of the hour. They are simple, direct, and clear as distinguished from the tangled skein of mystifying phrases which men are driven to use when they try to expound a God of philosophy who is not the Lord God omnipotent.

God grant us the power to stand true to our trust, I pray, in the name of Jesus, Amen.

TABERNACLE CHOIR AND ORGAN BROADCAST

DURING the period from 10:30 to 11:00 a. m., the regular weekly nationwide broadcast of choral and organ music and brief spoken comment was presented as part of the General Conference proceedings. This program, which will have completed its thirteenth year of continuous nationwide broadcasting in July of this year, was presented by the Tabernacle choir and organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States and by short wave transmission to foreign lands. The broadcast, written and announced by Elder Richard L.

Evans, originated with radio station KSL, Salt Lake City, and, exclusive of routine introductory and closing announcements, was as follows:

Announcer: With the passing of another seven days, we pause once more within the shadows of the everlasting hills, as music and the spoken word are heard again. This is the 664th nationwide performance of this traditional broadcast, presented each week at this hour as Columbia brings you the Tabernacle choir and organ from Temple Square in Salt Lake City.

The choir is conducted by J. Spencer Cornwall. Dr. Frank W. Asper is at the organ. The spoken word by Richard Evans.

* * *

Announcer: The coming of another

Easter stirs our thoughts anew to the issues of life, and death, and immortality. We think much at this season of those whom we cherish who have already departed from us—where are they, and when shall we again behold them? For answer there are many who cry out from the depths of their hearts. There are some who feel they have the answer. Others steadfastly deny all possibility of immortality, and there are still others who accept it with many qualifications. Those who profess the greatest doubts are often most inclined to talk about the subject. Those who have a quiet assurance of their own personal continuance seem little disposed to raise the issue. Thoughtful men are not given to much talk about things they know so well. We don't quite as to whether or not spring

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will come again, and yet that we shall come forth from death to life is more certain than spring's return. "If it were not so, I would have told you," is the assurance that came from the Savior of the world, and for Him, and for His followers—and for all men—the question was settled there. "If it were not so, I would have told you." The fact that we may not understand the process by which all this will be brought about, does not cast doubt upon its reality. Truth, fortunately, is not limited by the present understanding of men. In the years that

brought his more mature convictions, Ralph Waldo Emerson said simply: "All I have seen teaches me to trust the Creator for all I have not seen." That so many other great minds have spoken in this same vein is comforting and reassuring, but no matter who chooses to believe or disbelieve it, the facts remain, as the Lord, Himself, has spoken directly and through His servants, the prophets, one of whom said: "Behold, there is a time appointed that all shall come forth from the dead. Now, when this time cometh no one knows; but God knoweth . . . that all shall rise from the dead."

(Book of Mormon, Alma 40:4, 5). This glorious certainty rises above all the uncertainties of our troubled generation. And so, while those who disbelieve still quibble, those who believe find abiding peace in the assurance that we and all those we love and all men of all time shall continue beyond the present, beyond death, unto life everlasting. Of such is the message of Easter. If there be those who doubt it, let them doubt no more. If there be those who mourn, let them take comfort. If there be those who love life, let them prepare to live it, forever.

CHURCH OF THE AIR BROADCAST

IMEDIATELY after the conclusion of the traditional Tabernacle Choir and Organ broadcast, an additional thirty minute period, regularly known as the Columbia Broadcasting System's *Church of the Air*, was presented from 11:00 to 11:30 a. m., as a part of the proceedings of this session of the conference, and was also released over nationwide and international network facilities. Music was by the Tabernacle Choir and Organ, with J. Spencer Cornwall directing and Dr. Frank W. Asper at the organ, and Elder Stephen

L Richards of the Council of the Twelve delivered the address, which begins on page 290 and is continued here. The program was conducted by Elder Richard L. Evans, who introduced it as follows:

Theme: "Sweet Is the Work"—McClellan—Organ and humming voices.

Announcer: Columbia's Church of the Air.

Announcer: A decade ago the Church of the Air was brought into being by the Columbia Broadcasting System to give opportunity to representatives of the major faiths to bring their messages to a nation-

wide congregation of worshippers. Since that time these religious services have been heard twice each Sunday. Today, in the eleventh year of the Church of the Air, the network Mormon service comes to you as part of the proceedings of the one hundred twelfth annual conference of the Church of Jesus Christ of Latter-day Saints, through Station KSL in Salt Lake City. The service originates in the Mormon Tabernacle while leaders of the Church listen in session, in the Upper Room of the Salt Lake Temple. We will give the service into the hands of Stephen L. Richards of the Quorum of the Twelve Apostles, whose subject will be "Had We Listened to the Prophets."

Brother Richards . . .

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forward to such a process of ending war.

SOMEHOW there has developed a certain modern education which seems to have disdain for the obvious, proceeding on the assumption that if it's simple and old, it can't be true. Such an attitude, which fortunately is by no means universal, has served greatly to retard the solution of many of our most important problems, chief among which is the question how men may live together comfortably and in peace. All of us rejoice in the contribution science has made to the convenience and pleasure of our living. We are deeply grateful for the discoveries of patient, hard-working research men who have contributed so much to freedom from disease, organic efficiency and longevity of life. I noted a number of years ago that a poll of students placed Louis Pasteur at the head of a list of great men, excluding religious leaders, who had made contributions to mankind.

What a pity it is that in the face of all these remarkable advances in health, sanitation, comfort, and beauty that we have made so little progress in human relations. Someone has pointed out that the greatest tragedy of the modern age was the tercentenary of Harvard University in 1936, where scholars from all over the world met to appraise the prog-

ress of the world for the past three hundred years and reached the solemn conclusion that, while man had made most unusual and commendable progress in solving the mysteries of the universe, bringing under control the forces of nature, that in all this long period of time he had made no appreciable advance in the control of himself, his greed and his passions, and that he was even more prone to fight with other men than he had been centuries before. So it is evident that the social studies carried forward by many conspicuously brilliant people have not helped us very much in our greatest difficulty.

Now that we are in a crisis we find ourselves groping for every straw that might indicate the proper direction of our national effort. We have tried and we are still trying experiments by the score. We know that we need unity, loyalty, self-sacrifice, efficiency, and faith. We plead and cry for these high qualities so essential to success, but they don't come in sufficient measure. Dissension, costly disputes, selfish interest, inefficiency, skepticism, and doubt continue to retard our preparation to meet a peril that is so imminent as to make the best things of life tremble in the balance. This is the situation. Is there a day or an hour nearer and better than now—right now—to meet the challenge? I believe there is not.

Where can we look for the essen-

tial virtues our people need with greater hope and assurance than to religion and the prophets? It is there that we find not only the outstanding examples but the most potent factors for cohesion, solidarity, and unity. It is there that loyal devotion and self-sacrifice for a cause have been developed and shown their richest fruit. It is there that we have been given the gospel of work, industry, frugality, and thrift. It is there that we have been taught the virtue of honesty and integrity; and it is there, and there alone, where we have learned the meaning and vitality of faith. Did you ever stop to think where we would be if all the learning, all the concepts, all the morality, all the idealism, and virtue that have come to us from the prophets should be swept away and annihilated? It seems to me a moment's contemplation on such an awful state should immediately renew and enhance our appreciation of the inestimable contributions which have come to us through divinely inspired men.

Now I hope you will bear with me as I project a few specific applications of the great principles and doctrines which have been our heritage to our present situation. We named as our first need: Unity. How is it to come? We thought that the terrific shock of Pearl Harbor had brought it. As the weeks passed and the force of the sudden impact subsided, we found that we were

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mistaken. A hundred incidents which you know, and I have not time to mention, bear that out. Selfish interests still dominate much of our internal negotiations and activities. It is vainly pointed out with irrefutable logic that these militate against our efficiency and success. What is the answer? Brotherhood—the fraternity of men taught to us by the prophets. I know that some may say it is Utopian and unattainable, yet it is the very thing we are announcing in carefully worded charters as the panacea for the ills of the world. Why not try it at home and demonstrate its efficacy before we attempt to spread it abroad? All that it entails is mutual consideration and the recognition of humankind as the family of God. The latter is especially important. There are few, if any, stronger cohesive factors than kinship. We do not establish kinship without parentage. We cannot estimate the value of the acceptance of God as a universal Father.

WE are continually told that self-sacrifice is necessary to our success. Self-sacrifice is of the very essence of the Christian religion. Its history is filled with instances of it. The early Christians, the monastical life of the Middle Ages carried to excess in asceticism, the exploring missionaries, and our own Puritan fathers are but a few. This very day is in commemoration of One who gave His life to teach self-sacrifice and altruistic service. Sacrifice in its finer aspect is a spiritual concept. It elevates spiritual growth above material gain. It looks for its reward in things only of enduring worth. This concept, firmly implanted in the hearts of the people, is all we need to help us endure cheerfully whatever deprivation may be necessary to aid our country.

We need efficiency in all our endeavor. No one doubts it. Everyone is clamoring for it. Now efficiency, in the last analysis, has reference to man power. We speak of efficient machines and efficient organizations and efficient methods, but it is men who make all these. Someone has well said, "It is not the guns that win decisive battles; it is the men behind the guns." Another has said about this crisis, "It is self discipline or slavery." I don't intend to take the time to present facts revealed by the physical examinations of our selectees. All of you have read some of these reports, and you have general knowledge of the vast number rejected for unfitness.

One caustic critic has said, "America is drunk. How could she be otherwise after having smoked or chewed three hundred forty-three million pounds of tobacco and swallowed more

than one billion, six hundred fifty-four million gallons of malted liquor and one hundred twenty-four million gallons of spirituous liquor, nearly two billion gallons of beer and whiskey annually?" The same article concludes by the assertion, "America is burning up its energy in pipes, cigars, and cigarettes, drowning it in beer, wine, whiskey, and rum, and smothering it with luxurious living. . . . The Fifth Columnists who are doing America the most harm are the promoters of these . . . great evils to the damaging effects of which our military leaders are not yet awake."

If these statements in any substantial degree represent the truth, what a deplorable calamity has befallen us! Our war enemy himself could scarcely strike more terribly and effectively against our man power than these arch enemies of the race have already struck. With all the expedients we can devise, it will take years to undo the damage. Never has a more deadly fallacy crept into any society than that more narcotics, more tobacco, more whiskey, and more licentiousness will make better armies. This sophistry and diabolical propaganda is not the work of religion and the prophets. It emanates from the enemies of religion and the enemies of men and the nation. Thank the Lord for the courage of Gene Tunney and a few others like him who see the far-reaching and disastrous effects of these narcotics, and are brave enough to speak out against them and those who perpetrate them on our youth! I believe that the great majority of all the homes in America from which the army boys have come would thank our Commander-in-Chief from the bottom of their hearts if he would make an order forbidding the use of such poisons in our military establishments.

What a difference it would have made, and would still make to our efficiency, if men would but accept the concepts of the human body given to us by the prophets:—if they would look upon the body as the tabernacle of the spirit which dwells within it, and protect and preserve it from abuses and deleterious substances which militate against its organic efficiency. If they would remember that it is an affront to God to violate the purity of these earthly temples of the spirit, I am sure they would be more thoughtful in their care. How precious to the nation, not to mention homes and loved ones, are the bodies of our youth! The revelations through the prophets have told us long ago what is good for them and what is hurtful. Science has confirmed divinely inspired formulas. The laws of health are inexorable. They cannot be violated with impunity.

So, in the interest of our boys, in the interest of our country's cause, I humbly appeal to all who love them and to all who are the beneficiaries of their noble service, not to send them cigarettes and intoxicating liquors. In the end they will know that you were kind if you

help them to conserve their strength and vitality in wholesome, righteous living. Try to help them realize that in the face of danger there is one thing they cannot hazard and that is their souls.

PROPHET and religion supply the one most indispensable element in all our colossal endeavor, and that is faith—faith in the destiny of our democracy, faith in the triumph of righteousness over evil, and faith in the worth, the integrity, and the majesty of man.

We live in a world of irrelevance. Oh, I know that it is true that we have preserved forms of worship. Millions are invested in churches and cathedrals, and we in America, as in other Christian countries, maintain at great expense much of the formalism and pageantry of religion. I know, too, that there are thousands of good men and women who love God and seek to order their lives in conformity with His teachings, but accounting for all these, there are relatively few—so very few—who have the simple, honest, humble faith to accept the Word of God as revealed to and spoken through His chosen prophets.

It is a great pity that it is so, because out of the words of the prophets we have received not only our most profound understanding of man and the universe, but also the assurances and predictions that bring comfort, hope, confidence, joy, and a peace "which passeth all understanding." It is from the prophets that we learn of the glorious place and distinction given to man among all God's creations, that he was created in the image of God and that he is not menial, nor low, nor of servile nature, but that he is of high estate, of the noblest lineage, endowed with the God-given gift of intelligence, the sublime and supreme investiture of both God and man. It is from the prophets that we learn that he is to be free, with the voluntary power of choice, and that this free agency is essential to his development and progression. And it is from the greatest of all the prophets, Jesus Himself, that we learn how man is to retain his freedom, for He said, ". . . Ye shall know the truth, and the truth shall make you free."

What a difference it would make in the world today if only the people believed the prophets and knew these truths! Had we accepted their spiritual reality and the verity of their messages, the tragedy that envelops the world today would never have been. But we thought it was childish to believe in them. We looked upon them as visionary men whose words had no import for our day. We didn't believe in a higher power that could look through the vista of time and foresee the tragic things that would come to men out of their perversity, their egotism, and their sin. We ignored all the warnings, and we laughed in the faces of

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these solemn messengers from On High, because we wanted fun and light-heartedness and vanity and hundreds of other things to distract us from the serious things of life.

How unfortunate it is that we did not recognize that there is no lasting happiness and peace except in goodness, and that the ways of God, the ways in which the prophets tried to lead us, are the only ways to joy and safety.

If we had but followed the prophecies, we would have known from the very beginning of our nation that one

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of old had said that "... this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ." Had we had that knowledge and believed it, we should have known all along where to have put our trust and what the course of our lives should be. There would have been no anxiety or misgivings concerning the future of our beloved America, and there would be none now, could we but quickly come to the truth and accept the divine word.

I need not argue that it is the province of religion to bring to pass an acceptance of the prophecies. They are the constitution of the kingdom of God. No man truly enters into the kingdom who does not believe and follow the prophets.

It is fortunate indeed that so many admire the teachings of Christ—kindness, mercy, tolerance, forgiveness, and the doctrine of the good neighbor, and altruistic service—but I fear that there are many who worship at the shrine of His teachings and attributes but deny the sovereignty of the King. True religion teaches us that the most acceptable homage we can render to the Savior is to acknowledge Him as God and pay Him the tribute of a good life. No praise, no adoration can be substituted for this. One gift only is adequate, and that is the giving of one's self.

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henceforth the disciples going forth into an antagonistic world might supply themselves with necessary support and the usual means of defense.

None of these sayings of the Savior's can be taken to prove that He justifies war.

Tolstoy, in his *Christianity and Patriotism*, says:

A Christian state, to be consistent, ought, on entering upon a war, not merely to remove the crosses from the churches, to turn the churches themselves into buildings for other purposes, to give the clergy other duties, and above all, to prohibit the gospel—but ought to renounce every precept of morality which follows from the Christian law.

Notwithstanding all this, I still say that there are conditions when entrance into war is justifiable, and when a Christian nation may, without violation of principles, take up arms against an opposing force.

Such a condition, however, is not a real or fancied insult given by one nation to another. When this occurs proper reparation may be made by mutual understanding, apology, or by arbitration.

Now it would seem that we have a long way to go to reach the goals the prophets have set for us. We truly have. But there will never be a more propitious time to start the journey than now. We need not be discouraged because the road seems long and hard. It will never be easier. We ought to feel happy that the promises which were given so long ago are still held out to us, and happy too that in spite of our mistakes of the past, through mercy, there is yet time to turn from mistaken and unprofitable ways and direct the course of our lives, both individual and national, into the straight ways that lead to truth and peace and security.

My friends, I would not willingly give offense to a single soul this Easter day. I recognize the right of every man to his own views and opinions. What I have said has been prompted by love of country and my fellow men. More than anything else I desire the blessings of God to attend our beloved America and the lofty causes for which she stands. I am sure that it is the burden of every prayer which is offered that our nation shall come to victory and glorious triumph. My convictions, however, constrain me to say to you that it is the prayers of the righteous which will be heard. Our Father exacts a contrite heart and a pure life for the bestowal of His blessings. It is for these I plead. If these are given, He will cause all the rest to follow. Oh, God, grant that it may be so!

Neither is there justifiable cause found in a desire or even a need for territorial expansion. The taking of territory implies the subjugation of the weak by the strong—the application of the jungle law.

Nor is war justified in an attempt to enforce a new order of government, or even to impel others to a particular form of worship, however better the government or eternally true the principles of the enforced religion may be.

There are, however, two conditions which may justify a truly Christian man to enter—mind you, I say *enter, not begin*—a war: (1) An attempt to dominate and to deprive another of his free agency, and, (2) Loyalty to his country. Possibly there is a third, viz., Defense of a weak nation that is being unjustly crushed by a strong, ruthless one.

MAN'S FREE AGENCY
FUNDAMENTAL TO PROGRESS

PARAMOUNT among these reasons, of course, is the defense of man's freedom. An attempt to rob man of his free agency caused dissension even in heaven. Scriptures tell us:

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Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

In that rebellion Lucifer said in substance: "By the law of force I will compel the human family to subscribe to the eternal plan, but give me thine honor and power."

To deprive an intelligent human being of his free agency is to commit the crime of the ages.

Impelling motives of this arch-enemy to liberty were pride, ambition, a sense of superiority, a will to dominate his fellows, and to be exalted above them, and a determination to deprive human beings of their freedom to speak and to act as their reason and judgment would dictate. Applicable to him are the words of Isaiah:

How art thou fallen from heaven, O Lucifer, son of the morning! . . .

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds; I will be like the most High.

Yet thou shalt be brought down to hell, to the sides of the pit. (Isaiah 14:12-15)

Thus in the beginning was designed the great crime against mankind, to thwart

The wish, which ages have not yet subdued, In man, to have no master save his food.

So fundamental in man's eternal progress is his inherent right to choose, that the Lord would defend it even at the price of war. Without freedom of thought, freedom of choice, freedom of action within lawful bounds, man cannot progress. The Lord recognized this, and also the fact that it would take man thousands of years to make the earth habitable for self-governing individuals. Throughout the ages advanced souls have yearned for a society in which liberty and justice prevail. Men have sought for it, fought for it, have died for it. Ancient freemen prized it, slaves longed for it, the Magna Charta demanded it, the Constitution of the United States declared it.

"This love of liberty which God has planted in us," said Abraham Lincoln, "constitutes the bulwark of our liberty and independence. It is not our frowning battlements, our bristling seacoasts, our army, and our navy. Our defense is in the

spirit which prizes liberty as the heritage of all men, in all lands, everywhere. Destroy this spirit, and we have planted the seeds of despotism at our very doors."

OUR OBLIGATION TO THE STATE

A SECOND obligation that impels us to become participants in this world war is loyalty to government.

We believe that governments were instituted of God for the benefit of man; and that He holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

The greatest responsibility of the state is to guard the lives, and to protect the property and rights of its citizens; and if the state is obligated to protect its citizens from lawlessness within its boundaries, it is equally obligated to protect them from lawless encroachments from without—whether the attacking criminals be individuals or nations.

We are informed by competent authority that twenty years ago the government of the United States entered into an agreement with Japan to maintain peace in the Pacific Ocean, and "keep honorable hands off China." "Before the year was over," writes Mark J. Gayn, in an article *Prelude to Treachery*, "the ablest men on the Japanese naval general staff went to work blueprinting war on the United States and Britain."

From such treachery the state is in duty bound to protect itself, and its only effective means of doing so under present world conditions is by armed force. As a Church:

We believe that all men are justified in defending themselves, their friends, and property, and the government from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to laws, and relief afforded. (D. & C. 134:11)

Even though we sense the hellish origin of war, even though we feel confident that war will never end war, yet under existing conditions we find ourselves as a body committed to combat this evil thing. With other loyal citizens we serve our country as bearers of arms, rather than to stand aloof to enjoy a freedom for which others have fought and died.

One purpose of emphasizing this theme is to give encouragement to

young men now engaged in armed conflict and to reassure them that they are fighting for an eternal principle fundamental to the peace and progress of mankind.

CONCLUSION

GOD bless them and others now registered awaiting the call to duty, and those serving in defense! To each of you we send a message of confidence and trust. Many of you before entering upon your military duties were authorized messengers of peace. Others of you also hold the Priesthood. To all we say, in your personal habits let the same ideals guide you as soldiers in the army as guided you as missionaries. What the Lord said to you then is applicable to you now—

Wherefore, gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with of preparation of the gospel of peace. (D. & C. 27:13, 16)

Keep yourselves morally clean. Being soldiers or sailors is not justification for indulgence in vulgarity, intemperance, or immorality. Others may be impelled to do these things because of the beastliness of war, but you who hold the Priesthood cannot so indulge with impunity. For your own sweet lives, and for others who trust you, keep yourselves unpoluted. Your loved ones believe in you, your comrades will respect you, your officers will admire you.

Today as we celebrate the resurrection of our Lord and Savior, there is a cloud of spiritual heaviness hanging over the world, as there was darkness at the time of the crucifixion. Let us hope that when this mad orgy shall have ended, that the honest in heart will experience a spiritual resurrection and will associate with one another in a newness of life. As seeds of future wars are often sown around the peace table, may the spirit of the gospel of Jesus Christ and not the spirit of retaliation and revenge actuate those who meet to determine peace terms. When that blessed occasion comes, may the representatives of the nations recognize the inalienable rights of peoples everywhere to govern themselves. It would be appropriate if there were emblazoned in golden letters on the walls in which they meet, and especially cherished as motives in the hearts of those who determine the conditions of peace,

(Continued on page 342)

PRESIDENT DAVID O. McKAY

(Continued from page 341)

the words of Christ our Lord: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven."

O Brother Man
Follow with reverent steps the great example
Of Him whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor
Of wild music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace!

FINAL SESSION, GENERAL CONFERENCE

Assembly Hall, Monday, April 6, 1942, 10 a. m.

HAROLD B. LEE

(Continued from page 297)

the prophecy of Joseph Smith who declared that "the time would come when (the destiny and) the Constitution of these United States would hang as it were by a thread, and that this people, the sons of Zion, would rise up and save it from threatened destruction." (J. of D., Vol. 7:15)

I WANT to ask you to consider the meaning of that prophecy, in the light of the declaration of the prophets of the Book of Mormon times, who declared that this land was a choice land above all other lands, and would be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of this land, even our Savior, Jesus Christ. (Ether 2:12)

This is a people whom the Lord has chosen to preach the gospel of righteousness. We talk of security in this day, and yet we fail to understand that here on this Temple Block we have standing the holy temple wherein we may find the symbols by which power might be generated that will save this nation from destruction. Therein may be found the fulness of the blessings of the Priesthood. Yesterday morning, as we assembled and heard the broadcast from that place, broadcasting to the world a message, it to me was significant of the prophecy that from this

place "the law shall go forth to the world, and the word of the Lord from Jerusalem." The spires on the eastern towers of the temple are to represent the presidency of the Melchizedek Priesthood; the spires to the west, the presidency of the Aaronic Priesthood; the gilded figure of the angel Moroni symbolizes the preaching of the gospel to the world. The gospel must be preached as a witness under the direction of the holy Priesthood: "Fear God and give glory to him; for the hour of his judgment is come." (Rev. 14:7) Therein lies the responsibility of this Church in sanctifying this people and this nation, that they might be spared the judgments that otherwise might come upon them, were it not for the preaching of the humble elders of this Church.

The Prophet Isaiah comforted his struggling people with these words:

Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

There is no peace, saith my God, to the wicked. (Isaiah 57:19-21)

May we return home and teach our people the way of peace—peace because they are willing to live the commandments of the Lord Jesus Christ. I humbly pray, in His name. Amen.

PRESIDENT HEBER J. GRANT'S CONCLUDING MESSAGE

Assembly Hall, Monday, April 6, 1942, 10 a. m., following the reading of the Message of the First Presidency (see page 272)

YOU have heard the message of the First Presidency. I think that it is unnecessary for me to add anything further.

As I said yesterday at the marvelous meeting that we had in the temple, I feel that it is not wisdom for me to stay longer on account of my ill health. I appreciate the fact that you all know as I have said so often I know that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of the world, and that Joseph Smith was His Prophet.

I can say nothing more than is said in this message from the presidency of the Church. I can only

hope that the people of the world may realize the fact that we are in very deed the Church of Jesus Christ and not the Church of any man, and that there is no ambition in our hearts for personal power or prestige in the world. All that we desire is the salvation of mankind. May God help us.

I never forget one little statement, I think it is in the eighteenth section of the Doctrine and Covenants: "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

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MESSAGE OF THE FIRST PRESIDENCY

(Continued from page 273)

that have brought war and terror in other parts of the world are at work amongst us in America. The proponents thereof are seeking to undermine our own form of government and to set up instead one of the forms of dictatorships now flourishing in other lands. These revolutionists are using a technique that is as old as the human race,—a fervid but false solicitude for the unfortunate over whom they thus gain mastery, and then enslave them.

They suit their approaches to the particular group they seek to deceive. Among the Latter-day Saints they speak of their philosophy and their plans under it, as an ushering in of the United Order. Communism and all other similar *isms* bear no relationship whatever to the United Order. They are merely the clumsy counterfeits which Satan always devises of the gospel plan. Communism debases the individual and makes him the enslaved tool of the state to whom he must look for sustenance and religion; the United Order exalts the individual, leaves him his property, "according to his family, according to his circumstances and his wants and needs," (D. & C. 51:3) and provides a system by which he helps care for his less fortunate brethren; the United Order leaves every man free to choose his own religion as his conscience directs. Communism destroys man's God-given free agency; the United Order glorifies it. Latter-day Saints cannot be true to their faith and lend aid, encouragement, or sympathy to any of these false philosophies. They will prove slaves to their feet.

GOSPEL OF LOVE

THE gospel of Christ is a gospel of love and peace, of patience and long suffering, of forbearance and forgiveness, of kindness and good deeds, of charity and brotherly love. Greed, avarice, base ambition, thirst for power, and unrighteous domination over our fellow men, can have no place in the hearts of Latter-day Saints nor of God-fearing men everywhere. We of the Church must lead the life prescribed in the saying of the ancient prophet-warrior:

I seek not for power, but to pull it down. I seek not for honor of the world, but for the glory of my God, and the freedom and welfare of my country. (Alma 60:36)

HATE MUST BE ABOLISHED

HATE can have no place in the souls of the righteous. We must follow the commands of Christ Himself which declare the true life:

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven. (Matt. 5:44-45)

These principles must be instilled into the hearts of our children, taught to our youth, given by way of instruction to our vigorous manhood and womanhood, lived in very fact and deed by the aged, ripened in experience and wisdom. These are the principles which God enjoins upon all who teach, in whatever capacity or in whatever place. The Lord has declared that those who teach not their 'children light and truth, according to the commandments' shall be afflicted, the wicked one shall have power over them (D. & C. 93:42), and the sin shall be upon their heads (D. & C. 68:25). Woe will be the part of those who plant hate in the hearts of the youth, and of the people, for God will not hold them guiltless; they are sowing the wind, their victims will reap the whirlwinds. Hate is born of Satan; love is the offspring of God. We must drive out hate from our hearts, every one of us, and permit it not again to enter.

MISSION OF THE CHURCH

THE Lord has established His Church in these latter-days that men might be called to repentance, to the salvation and exaltation of their souls. Time and time again He told the Prophet Joseph and those with him that "the field is white already to harvest." (D. & C. 4:4; 6:3; 11:3; 12:3; 14:3; 33:3; 7) Over and over again He commanded them to preach nothing but repentance to this generation (D. & C. 6:9; 11:9, 14:8) finally declaring:

And thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see.

And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire, yea, even the Holy Ghost.

Behold, this is a great and the last commandment which I shall give unto you concerning this matter; for this shall suffice for thy daily walk, even unto the end of thy life.

And misery thou shalt receive if thou wilt slight these counsels, yea, even the destruction of thyself and property. (D. & C. 19:29-33)

These commands we must obey that men shall come to know God and Jesus Christ whom He sent, for "this is life eternal." (John 17:3)

(Continued on page 344)

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MESSAGE OF THE FIRST PRESIDENCY

(Continued from page 343)

For this cause was the Church organized, the gospel again revealed in its fulness, the Priesthood of God again restored, with all its rights, powers, keys and functions. This is the mission of the Church. The divine commission given to the apostles of old (Matt. 28:18 ff.; Mark 16:15 ff.) has been repeated in this day, that the gospel shall be carried to all nations (D. & C. 38:33), unto the Jew and the gentile (D. & C. 18:26); it shall be declared with rejoicing (D. & C. 28:16); it shall roll to the ends of the earth (D. & C. 65:2); and it must be preached by us to whom the kingdom has been given. (D. & C. 84:76) No act of ours or of the Church must interfere with this God-given mandate. The Lord will hold us to this high commission and exalted duty, imposed by His commandment to us, when He said:

And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. (D. & C. 59:21)

We shall be excused from this divine commission, individually and as a Church, only if some power beyond our control shall prevent our obedience to God's commands, then they who hinder must bear the penalty. (D. & C. 124:49) But to that point of hindrance, it is our bounden duty to carry on.

SENDING OF MISSIONARIES

It is our duty, divinely imposed, to continue urgently and militantly to carry forward our missionary work. We must continue to call missionaries and send them out to preach the gospel, which was never more needed than now, which is the only remedy for the tragic ills that now afflict the world, and which alone can bring peace and brotherly love back amongst the peoples of the earth. We must continue to call to missionary work those who seem best able to perform it in these troublous and difficult days. Our duty under divine command imperatively demands this. We shall not knowingly call anyone for the purpose of having him evade military service, nor for the purpose of interfering with or hampering that service in any way, nor of putting any impediment in the way of government. These would be unworthy motives for a missionary life. Our people have furnished and we expect them to continue to furnish their full quota for those purposes, but we see no alternative, until new rules are made by the government, but to continue to call the best and most effective men into missionary work, if they are available therefor.

Having in mind that the worldwide disaster in material and spiritual matters has brought vital and difficult problems

to the nation and to the Church,—the nation because of need of manpower for the armed forces and defense works, and to the Church because of the imperative need it brings to us to employ in our missionary work the experience, testimony and faith possessed by our more mature brethren, we have instructed our bishops, presidents of branches, and presidents of missions, to confine until further notice, their recommendations of brethren for missionary service in the field, to those who on March 23, 1942, were seventies or high priests. Furthermore, in recommending these brethren, none but those who are and have been living worthily, should be chosen; and as to these, they should choose those only who have not received their notice of induction, who are not likely to receive it within a short time, and who have a real desire to do missionary work.

To preach the gospel, under ordination from the Priesthood of God, is a great privilege, to be enjoyed by those only who are thoroughly qualified and who are and have been strictly living the commandments and attending to their Church duties. Every bishop will carefully examine everyone whom he considers for a mission, to be sure he meets these requirements. No lukewarm or unworthy person should be recommended. The bishop must not in any way play favorites, thus avoiding giving just ground among the people of his ward for that unworthy, unrighteous thought, sometimes voiced by those whose sons have gone into the service, that because their sons have gone into the army, every other parent's son should go into the army, and that none should be sent on missions. This feeling has behind it thoughts that do not comport with the teachings of our Heavenly Father. Moreover, those going on missions are amenable to selection for army service so soon as they return. A mission exempts from army service only for the term of the mission.

CHURCH AND STATE

THE Church stands for the separation of church and state. The church has no civil political functions. As the church may not assume the functions of the state, so the state may not assume the functions of the church. The church is responsible for and must carry on the work of the Lord, directing the conduct of its members, one towards the other, as followers of the lowly Christ, not forgetting the humble, the poor and needy, and those in distress, leading them all to righteous living and a spiritual life that shall bring them to salvation, exaltation, and eternal progression in wisdom, knowledge, understanding, and power.

Today, more than ever before in the history of the Church, we must bring

MESSAGE OF THE FIRST PRESIDENCY

the full force of the righteous living of our people and the full influence of the spiritual power and responsibility of the holy Priesthood, to combat the evil forces which Satan has let loose among the peoples of the earth. We are in the midst of a desperate struggle between Truth and Error, and Truth will finally prevail.

The state is responsible for the civil control of its citizens or subjects, for

their political welfare, and for the carrying forward of political policies, domestic and foreign, of the body politic. For these policies, their success or failure, the state is alone responsible, and it must carry its burdens. All these matters involve and directly affect Church members because they are part of the body politic, and members must give allegiance to their sovereign and render it loyal service when called

thereto. But the Church, itself, as such, has no responsibility for these policies, as to which it has no means of doing more than urging its members fully to render that loyalty to their country and to free institutions which the loftiest patriotism calls for.

Nevertheless, as a correlative of the principle of separation of the church and the state, themselves, there is an ob-

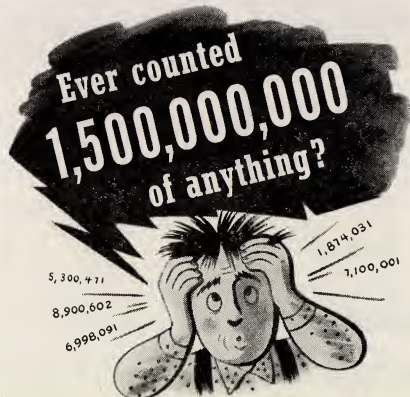
(Continued on page 346)

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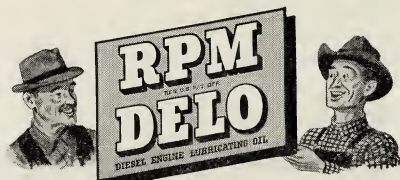


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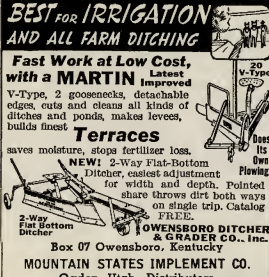
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MESSAGE OF THE FIRST PRESIDENCY

(Continued from page 345)

CHURCH MEMBERSHIP AND ARMY SERVICE

ligation running from every citizen or subject to the state. This obligation is voiced in that Article of Faith which declares:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

For one hundred years, the Church has been guided by the following principles:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker. . .

We believe . . . that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed. . . (D. & C. 134:1-6, 8)

Obedient to these principles, the members of the Church have always felt under obligation to come to the defense of their country when a call to arms was made; on occasion the Church has prepared to defend its own members.

In the days of Nauvoo, the Nauvoo Legion was formed, having in view the possible armed defense of the Saints against mob violence. Following our expulsion from Nauvoo, the Mormon Battalion was recruited by the national government for service in the war with Mexico. When Johnston's army was sent to Utah in 1857 as the result of malicious misrepresentations as to the actions and attitude of the territorial officers and the people, we prepared and used measures of force to prevent the entry of the army into the valleys. During the early years in Utah, forces were raised and used to fight the Indians. In the war with Spain, members of the Church served with the armed forces of the United States, with distinction and honor. In the World War, the Saints of America and of European countries served loyally their respective governments, on both sides of the conflict. Likewise in the present war, righteous men of the Church in both camps have died, some with great heroism, for their own country's sake. In all this our people have but served loyally the country of which they were citizens or subjects under the principles we have already stated. We have felt honored that our brethren have died nobly for their country; the Church has been benefited by their service and sacrifice.

Nevertheless, we have not forgotten that on Sinai, God commanded "Thou shalt not kill"; nor that in this dispensation the Lord has repeatedly reiterated that command. He has said:

And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again, I say, thou shalt not kill; but he that killeth shall die. (D. & C. 42:18-19; and see 59:6)

At another time the Lord commanded that murderers should "be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness." (*ibid* 79) So also when land was to be obtained in Zion, the Lord said:

Wherefore, the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed:

And if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and

(Continued on page 348)

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MESSAGE OF THE FIRST PRESIDENCY

(Continued from page 346)

but few shall stand to receive an inheritance. (D. & C. 63:29-31)

But all these commands, from Sinai down, run in very terms against individuals as members of society, as well as members of the Church, for one man must not kill another as Cain killed Abel; they also run against the Church as in the case of securing land in Zion, because Christ's Church should not make war, for the Lord is a Lord of peace. He has said to us in this dispensation:

Therefore, renounce war and proclaim peace. . . . (D. & C. 98:16)

Thus the Church is and must be against war. The Church itself cannot wage war, unless and until the Lord shall issue new commands. It cannot regard war as a righteous means of settling international disputes; these should and could be settled—the nations agreeing—by peaceful negotiation and adjustment.

But the Church membership are citizens or subjects of sovereignties over which the Church has no control. The Lord Himself has told us to 'befriend that law which is the constitutional law of the land':

And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

And as pertaining to law of man, whatsoever is more or less than this cometh of evil. (D. & C. 98:4-7)

While by its terms this revealed word related more especially to this land of America, nevertheless the principles announced are worldwide in their application, and they are specifically addressed to "you" (Joseph Smith); "and your brethren of my church." When, therefore, constitutional law, obedient to these principles, calls the manhood of the Church into the armed service of any country to which they owe allegiance, their highest civic duty requires that they meet that call. If, harkening to that call and obeying those in command over them, they shall take the lives of those who fight against them, that will not make of them murderers, nor subject them to the penalty that God has prescribed for those who kill, beyond the principle to be mentioned shortly. For it would be a cruel God that would punish His children as moral sinners for acts done by them as the innocent instrumentalities of a sover-

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MESSAGE OF THE FIRST PRESIDENCY

eign whom He had told them to obey and whose will they were powerless to resist.

GOD IS AT THE HELM

THE whole world is in the midst of a war that seems the worst of all time. This Church is a worldwide Church. Its devoted members are in both camps. They are the innocent war instrumentalities of their warring sovereignties. On each side they believe they are fighting for home, and country, and freedom. On each side, our brethren pray to the same God, in the same name, for victory. Both sides cannot be wholly right; perhaps neither is without wrong. God will work out in His own due time and in His own sovereign way the justice and right of the conflict, but He will not hold the innocent instrumentalities of the war, our brethren in arms, responsible for the conflict. This is a major crisis in the world-life of man. God is at the helm.

RIGHTEOUS SUFFER WITH WICKED

BUT there is an eternal law that rules war and those who engage in it. It was given when, Peter having struck off the ear of Malchus, the servant of the High Priest, Jesus reproved him, saying:

Put up again thy sword into his place: for all they that take the sword shall perish with the sword. (Matt. 26:52)

The Savior thus laid down a general principle upon which He placed no limitations as to time, place, cause, or people involved. He repeated it in this dispensation when He told the people if they tried to secure the land of Zion by blood, then "lo, your enemies are upon you." This is a universal law, for force always begets force; it is the law of 'an eye for an eye, a tooth for a tooth' (Ex. 21:24; Lev. 24:20); it is the law of the unrighteous and wicked, but it operates against the righteous who may be involved.

Mormon, recording the war of revenge by the Nephites, against the Lamanites, pronounced another great law:

But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of the children of men unto bloodshed. (Mormon 4:5)

But, we repeat, in this war of the wicked, the righteous suffer also. Moroni, mistakenly reproving Pahoran 'for sitting upon his throne in a state of thoughtless stupor, while his enemies were spreading the work of death around him, yea, while they were murdering thousands of his brethren,' said to Pahoran:

Do ye suppose that, because so many of your brethren have been killed it is

because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation;

For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God. (Alma 60:7, 12-13)

In this terrible war now waging, thousands of our righteous young men in all parts of the world and in many countries are subject to a call into the military service of their own countries. Some of these, so serving, have already been called back to their heavenly home; others will almost surely be called to follow. But 'behold,' as Moroni said, the righteous of them who serve and are slain 'do enter into the rest of the Lord their God,' and of them the Lord has said "those that die in me shall not taste of death, for it shall be sweet unto them." (D. & C. 42:46) Their salvation and exaltation in the world to come will be secure. That in their work of destruction they will be striking at their brethren will not be held against them. That sin, as Moroni of old said, is to the condemnation of those who 'sit in their places of power in a state of thoughtless stupor, those rulers in the world who in a frenzy of hate and lust for unrighteous power and dominion over their fellow men, have put into motion eternal forces they do not comprehend and cannot control. God, in His own due time, will pass sentence upon them.

Vengeance is mine; I will repay, saith the Lord. (Romans 12:19)

MESSAGE TO MEN IN SERVICE

TO our young men who go into service, no matter whom they serve or where, we say live clean, keep the commandments of the Lord, pray to Him constantly to preserve you in truth and righteousness, live as you pray, and then whatever betides you the Lord will be with you and nothing will happen to you that will not be to the honor and glory of God and to your salvation and exaltation. There will come into your hearts from the living of the pure life you pray for, a joy that will pass your powers of expression or understanding. The Lord will be always near you; He will comfort you; you will feel His presence in the hour of your greatest tribulation; He will guard and protect you to the full extent that accords with His all-wise purpose. Then, when the conflict is over and you return to your homes, having lived the righteous life, how great will be your happiness—whether you be of the victors or of the vanquished—that you have lived as the Lord commanded. You will return so disciplined in righteousness that

(Continued on page 350)

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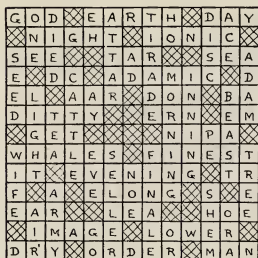
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MESSAGE OF THE FIRST PRESIDENCY

(Continued from page 349)

thereafter all Satan's wiles and stratagems will leave you untouched. Your faith and testimony will be strong beyond breaking. You will be looked up to and revered as having passed through the fiery furnace of trial and temptation and come forth unharmed. Your brethren will look to you for counsel, support, and guidance. You will be the anchors to which thereafter the youth of Zion will moor their faith in man.

To you brethren and sisters who make up the body of the Church we send again our greetings and our blessings. We are grateful to our Heavenly Father for your loyalty, your devotion, and your righteousness. We love and bless you. We are grateful for your faithfulness in your tithes and offerings, the greatest in the last year in the whole history of the Church.

We remind you that as the Lord said to ancient Israel, so He says to us, in an eternal principle:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts. (Malachi 3:10-12)

We give thanks and praise to our Heavenly Father for the unselfish and righteous service of the officers of the stakes, of the wards, of the auxiliaries, of the Priesthood, of the missionaries, and of every man and woman who is helping to advance the cause of Truth. We give our blessing and love to all of you. We claim all of you as fellow servants of the Lord. To our brethren of the General Authorities,—the Twelve and their Assistants, the Acting Presiding Patriarch, the First Council of the Seventy, and the Presiding Bishopric—

we give our love and trust. We thank them and our Heavenly Father for their loyal support, their faith, their righteous works, which they carry on with an eye single to the glory of God and to the progress of His work, so magnifying in righteousness their callings.

We exhort all the Saints to remember the great commandment which Jesus gave:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets. (Matt. 22:37-40)

And as King Benjamin, the Nephite prophet-king, said to his people:

... Learn that when ye are in the service of your fellow beings ye are only in the service of your God. (Mosiah 2:17)

May the Lord preserve the officers and the body of the Church in health and strength, increase our faith and our testimonies, endow us all with wisdom and understanding beyond measure, that we may all so live that when we are called home we may be saved and exalted in the celestial kingdom.

Our Heavenly Father: Hear us in our petitions before Thee: Let nothing stand betwixt us and Thee and Thy blessings; work out Thy purposes speedily; drive hate from the souls of men, that peace and brotherly love may again come to the earth and rule the hearts of Thy children, that nations may again live together in amity. Watch tenderly over Thy children in all lands; bless therein the sick and afflicted, care for those in distress; help us, their brethren bearing Thy Priesthood, to feed the hungry, clothe the naked, give shelter to those who have no homes; comfort, our Heavenly Father, with the full sweetness of Thy Holy Spirit, those who mourn, we humbly pray in the name of Jesus Christ, Amen.

EVIDENCES AND RECONCILIATIONS

(Concluded from page 305)

The formula seems simple: Faith, obedience, and prayer. But, as with all good things, it requires personal effort. The seeker after spiritual truth must first have faith in God, that is in His existence and his relationship to mankind. This is the beginning of all wisdom. Frequently, the difficulty with those who struggle to believe this or that gospel principle, is that they have not yet found full faith in God. Next, love of God must characterize him who would know the things

of the spirit. That means surrender of self to the requirement of the Lord. In other words obedience to law is required, which is the only way to freedom. Knowledge of itself is never sufficient; it must be made alive by obedience, the fruit of love. By obedience to the law of the Lord, we purify ourselves, and become fitted to approach Him and to win His favor. All the while there must be prayer for help to the beloved Being whom we call God, and whom we are ready to obey to secure the knowledge desired. SUCH

EVIDENCES AND RECONCILIATIONS

prayer must be sincere, of "real intent," otherwise it becomes a useless gesture. "Pray always, and I will pour out my Spirit upon you" (D. & C. 19:38) is the promise of the Lord. In short "living the gospel" fits a man to receive spiritual truth. Only then can he understand things of the spirit. Upon that condition alone does the light of truth enter his life.

Is it difficult to obey this formula, to qualify oneself spiritually? Nothing is easier or more enjoyable. When there is harmony between the instrument and the beating message, there is joy in the heart. The world's confusion roots in discord, lack of harmony; to be out of focus or to live in the midst of static is to be in semi-darkness and chaos. To have control of self, to bid the baser appetites depart, is to walk through life in full light and with full power. They who think the path difficult, have not tried it. "Living the gospel" is the true way to the full and free expression of human powers, to the help that the spirit of God can give.

It may be added that all who yield such obedience to God's law undergo a real transformation, by the Holy Ghost, which enables them to receive and understand spiritual messages. Unless that transforma-

tion is accomplished, a person is opaque to spiritual truth, and the "things of God" are beyond his understanding.

Great is the effect of such spiritual communication. Human experience as well as the divinely inspired word make clear the overflowing blessings that follow possession of the "things of God." It transforms life. It makes the weak strong, the strong mightier. Every field of activity is illuminated by spiritual truth. The individual becomes filled with light as the incandescent lamp when the electric current passes through it. Moroni left for all truth seekers this world-sweeping message: "And by the power of the Holy Ghost, ye may know the truth of all things." (Moroni 10:5) Scientist and philosopher; farmer and tradesman; rich and poor; all will be aided in their life pursuits if they have contact with the inexhaustible intelligence of the spiritual realm. The wealth of eternity will be theirs. They who do not seek to make themselves receivers of spiritual messages, but thrash about for such truth as their unaided powers may reveal, do not learn the meaning and destiny of life, and fail to win the vision of the glory of the universe in which we live.—J. A. W.

The Church Moves On MISSIONARIES FOR THE FIELD



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
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First row, left to right: Alma John Bestler, Lyman Roy Beck, Marjorie Louise Kest, Edith Anne Aston, Don B. Colton, Nellie S. White, Rose Jeanette Varaisa, Melvin Teerlim, and Glen Leland Myler.
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Third row: Ralph Mark Clarke, Clyde Fairborn, Vance Calder, LeLenna Bradshaw, Elizabeth Andersen, Velt Brooksby, McKay Hall, Harro Beyer, George W. Barnett.
Fourth row: Evert Morgan, Jr., David C. Bagley, John Robert Ludwig, Delbert S. Parker, Henry Florence, Darrel Jones, Paul C. Woodward, Joseph Record, Neil C. Winegar, Stanley Edison Rose.
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Eighth row: Murray W. Smith, Milton Edward Norton, Virgil M. Webbe, Dean W. Criddle, Callis Herbert, Luther Gardner, Maurice E. Langford, James Newton Wallace, Jr., Roland C. Wright.
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LET'S SAY IT CORRECTLY

SINCE this is Relief Society centennial year, it may be a good thing for the people to become concerned with the correct pronunciation of the noun for the one hundred year period, *centenary*. The accent falls on the first syllable *cen*, with the *c* pronounced as *s* and the *e* as in *end*; the next syllable is *fe* with the *e* as in the word *event*; *ner* with the *e* as in *end* forms the next syllable; and the final syllable is *y* as the *i* in *it*. Put it all together now and pronounce it *centenary*!

ELKMONT CHAPEL

THIS little Elkmont chapel—the pride of ninety-seven country folk and the only L. D. S. building in northern Alabama—catches the eye of strangers. It seems to stand aloof from its ramshackle neighbors, as if wearing "Sunday best" in contrast to the "workaday coveralls" of the adjacent farm houses.

To keep their meeting place always looking its best has been a chief concern of the members of the Elkmont Branch. In 1940, under the motivation of the Church beautification pro-



ELKMONT CHAPEL

gram and the supervision of Joseph W. Roberts, branch president, they planted shrubs around the building. These have done much during the past two years to enhance the natural beauty of the grounds.

Dedicated on November 1, 1931, by Elder Charles A. Callis, then president of the Southern States Mission, the Elkmont Chapel has been pointed as an example to Latter-day Saints in the larger cities such as Birmingham and Gadsden. Alabama has only one other L. D. S. Church—a small chapel at Magnolia in the southern part of the state.

Elder Jack Northman Anderson
1221 So. Sixteenth St.,
Birmingham, Alabama.

Mr. J. K. Orton,
Salt Lake City, Utah
Dear Brother Orton:

Ogden, Utah.

THE Seventh Ward of the Ogden Stake have forty-four boys in the service of their country and have sent each of them *The Improvement Era*. I consider this a wonderful missionary service inasmuch as letters from their boys indicate that the *Era* is being read by many other boys in the camps.

I for one, sincerely appreciate the *Era*, also your fine co-operation.

Sincerely your brother,
(Signed) Melvin L. Swenson,
Ogden Stake Era Director.

CLOSE RESEMBLANCE

Joe: "The boss told us when he was a boy on a farm they had a mule that was just like one of the family."

Jim: "Yeah, and I know which one."

A REMINDER

I rose and gave her my seat—
I could not let her stand.
She made me think of Mother,
With that strap held in her hand.

RIISING TEMPERATURE

"I read here in the paper that science has discovered that singing warms the blood."

That must be right. I've heard singing that has made my blood boil!

TO BE SURE

Teacher: "Can you tell us what a cannibal is, Tommy?"

Tommy: "No, ma'am, I don't know."

Teacher: "Well, if you should eat your father and mother, what would you be?"

Tommy: "An orphan."

THE LETTER KILLETH . . .

Mrs. Jones: "Is this my train?"

Porter (very strict about telling the truth): "No, ma'am, it belongs to the company."

Mrs. Jones: "Don't get so smart! I mean, can I take this train to Des Moines?"

Porter: "I hardly think you're equal to it, ma'am, and anyhow we have an engine to do it."

AN OLD SCOTCH CUSTOM

"Is it true that Sandy McTight has bought the filling station?"
"I don't know for sure, but the free air sign has been taken down!"

LIFE-LIKE

"Hug the wall," said a man when the bombs began to fall in London. Said the man addressed:
"I'm practically a mural now."

SHORT WEIGHT

Lady: "I sent my little boy for two pounds of plums and you only sent a pound and a half."

Storekeeper: "My scales are all right, madam. Have you weighed your little boy?"

WILLING TO EXPLAIN

Teacher: "James, your report should be written so that the most ignorant can understand it."

Jimmy: "Which part is it that you don't understand, teacher?"

PUT IN HIS PLACE

Cowboy: "Getting your saddle on backward, ain't yuh?"
Dude Ranch Guest—"That's all you know about it, Smarty. You don't even know which way I'm going."

WILD GUESS

Teacher: "Freddy, can you tell the class what a sawhorse is?"

Freddie: "I ain't sure, Teacher, but I guess it's the past tense of seahorse."



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